





THE  
NEW TESTAMENT  
IN THE  
COMMON VERSION,

CONFORMED TO

Griesbach's Standard Greek Text.

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THIRD EDITION.

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BOSTON :  
GRAY AND BOWEN.

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1830.

DISTRICT OF MASSACHUSETTS, SS.

*District Clerk's Office.*

**Be it REMEMBERED**, That on the seventh day of July, A. D. 1828, and in the fifty-third year of the Independence of the United States of America, **NATHAN HALE**, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, *to wit* :

"The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text."

In conformity to the act of the congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and also to an act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.' "

JNO. W. DAVIS,  
*Clerk of the District of Massachusetts.*

## P R E F A C E .

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THE editor of the following pages, being engaged in a course of expository lectures on the New Testament, found an inconvenience in such interruptions of his comments as were necessary to correct the text and punctuation of the Common Version. He was thus led to think of providing a few copies, which, without other deviations from that version, should represent the amendments of Professor Griesbach's edition of the Greek original. The design of printing but a small number of copies, to put into the hands of his hearers, he was subsequently advised to abandon. The work having accordingly come before the public, it is proper to premise some explanations, from which persons unacquainted with sacred criticism may judge of the object had in view.

The edition of the Greek Testament, selected as the standard of the translation made in the reign of James I. and now in common use, was that of Theodore Beza. What the claims of that text to the character of correctness are, may be judged from a brief sketch of the history of its formation.

It was almost a century after the invention of printing, before the Greek Testament was issued from the press. In 1502 was undertaken, under the patronage of Cardinal Ximenes, the publication of an edition of the sacred writings, comprehending the Greek and Hebrew

text, with three of the principal versions ; a work which, from the place where it was executed,—Alcala in Spain, the ancient Complutum,—took the name of the Complutensian Polyglot. Though the printing was finished in 1514, the papal license for the publication was not obtained till eight years afterwards. Meanwhile, Erasmus, being at Basle in Switzerland in 1516, employed in publishing the works of Jerome, was induced by his printer to devote his leisure to an edition of the New Testament, to be prepared with such means as that city and its neighbourhood afforded.

The texts of the Complutensian Polyglot and of Erasmus formed the basis of subsequent editions. The manuscripts from which the former was prepared are lost, and what was their number or their value cannot now be certainly known. The edition, however, furnishes the strongest reasons for believing them to have been few and modern. Erasmus appears from his own testimony to have had the use of only four manuscripts, and these incomplete, with some hasty gleanings from others by himself or by his friends. The manuscripts on which he relied are also well known, and are universally acknowledged to be modern, and of very inferior authority. In the infancy of the science of textual criticism, both editions were unavoidably prepared without any sufficient acquaintance with the rules which should govern such a work. The integrity of the Complutensian editors labours under strong suspicion. To anticipate the Complutensian, the edition of Erasmus was hurried through the press ; despatched, as he himself says, rather than edited, *præcipitatum verius quam editum*. In several instances, he departed from all his authorities, and in one,

supplied a chasm of six verses by his own translation from the Latin. His copy, after leaving his hands, was mutilated by the correctors of the press, and typographical errors occurred, which were not corrected in subsequent editions. In these editions, some alterations were introduced from the Complutensian, among which was the admission of the famous text, 1 John v. 7.

In 1546, a third edition, which is to be considered as in some respect independent, was prepared by Robert Stephens of Paris, by a collation of the Erasmian and Complutensian editions with fifteen manuscripts in the king's library. It was subsequently twice revised, and, in the form which it last assumed, is little more than a reprint of the fifth edition of Erasmus, except in the Apocalypse, where it adopts many readings of the Complutensian. Of the manuscripts professed to have been used, two cannot now be traced. Most of the remaining thirteen contained only a part of the New Testament; they were not examined by the editor, but by his son, eighteen years old; and, on a more careful search, many of their most remarkable readings appear to have been overlooked, and others misrepresented, in the printed work. In the margin of this edition were first introduced the figures denoting the division into verses; a division hastily made by Robert Stephens during a journey from Lyons to Paris, to facilitate reference in a Concordance which he was about to publish.

The edition of Beza, which assumed its permanent shape in 1598, differed little from that of Stephens. Though he possessed two valuable manuscripts, and consulted two ancient versions besides the Vulgate, he made little use of either. Indeed, his Greek text often differing from his Lat-

in translation, the former cannot be regarded as containing the readings which even his own judgment approved.

From the texts of Stephens and Beza was prepared an anonymous edition, which, in 1624, was issued from the office of the Elzevirs at Leyden. Recommended by nothing else than the beauty and supposed accuracy of the typographical execution, this text—essentially the same with the imperfect compilation of Erasmus, and only differing from that in variations introduced on the inferior authority of Beza, Stephens, and the Catholic editors of the Complutensian, with a very few other readings of unknown origin—immediately took a rank which it has since retained under the name of the Received Edition.

In the year 1707, Dr. John Mill published at Oxford his splendid work, the fruit of thirty laborious years. In marginal notes, attached to the text of Stephens, this edition exhibited various readings, to the amount of thirty thousand, collected from Greek manuscripts, from ancient versions, and from quotations found in the writings of the early fathers of the church. It was followed in 1734 by an edition by John Albert Bengel of Tübingen, containing a valuable additional collection of various readings from similar sources, appended to a text, exclusively compiled, except in the Apocalypse, from preceding printed editions.

These important publications were eclipsed by the great work of John James Wetstein, published at Amsterdam, in 1751—2, in two volumes folio. It is said to comprise a hundred thousand various readings, and more than a million references. The text is that of the received edition, readings regarded by the editor as of better authority being distinguished as such in the margin.

In 1775, Dr. John James Griesbach published his first edition of the New Testament, exhibiting in notes the most important of the various readings contained in the works of Wetstein and of other critics since his time, and introducing into the text such amendments of the received edition as were considered to be established by conclusive evidence. A second edition, revised and greatly enriched, appeared in 1796—1806, the store of means for emendation of the text having meanwhile received valuable contributions from the researches of Matthäi, Alter, Birch, and other distinguished biblical philologists. The work in its present state is the result of more than thirty years' devoted study. The materials for it—drawn from nearly four hundred Greek manuscripts, besides large collations from ancient versions and citations of the early fathers—amounted to not less than a hundred and thirty thousand various readings; the critical rules, applied in deciding between conflicting authorities, have been generally approved, and the impartiality of the editor may be considered beyond question, the principal alterations which he has introduced being unsavourable to his own distinctly avowed theological opinions. Considering the great delicacy of this work, the all but unanimous favourable testimony which has been rendered to it by learned men, of whatever denomination, is a result which it would have been extravagant to anticipate.

The manual edition of Griesbach, published at Leipsic in 1805, is to be regarded, in the few places where it differs from the critical edition, as recording the editor's most mature judgments, the critical edition having been almost all printed at an earlier period, though the second volume did not appear till 1806. The editor of this vol-

ume has accordingly followed the Greek text of the manual edition. He will be understood not to have attempted any such work as that of a revised translation of the New Testament. He has exactly reprinted the Common Version, except in places where the Greek text, from which that version was made, is now understood to have been faulty. In other words, he has aimed to present the Common Version precisely such as it would have been, if the translators could have had access to the standard text of Griesbach, instead of the adulterated text of Beza. In the translations which he has introduced to correspond to the amended Greek, it has been his careful endeavour to imitate the style of the received version, and no one has been admitted without study and consideration. He ventures to hope, that in a use like that for which it was projected, the work may be of some advantage to his brethren in the ministry. A just reverence for Scripture will influence all Christians to desire to see the documents of their faith in a form as little as possible altered from that in which they came from their authors' hands; and if the restorations here presented appear to be not of the greatest consequence, they will but afford the more gratifying assurance of the substantial integrity of those records, which, preserved in so great a variety of copies, bear, in the purest and the most corrupt form, so striking a general likeness.

**GOSPEL****ACCORDING TO MATTHEW.**

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THE book of the generation of Jesus Christ, the  
2 son of David, the son of Abraham.—Abraham  
begat Isaac ; and Isaac begat Jacob ; and Jacob begat  
3 Judas and his brethren. And Judas begat Pharez and  
Zara of Thamar. And Pharez begat Esrom ; and  
4 Esrom begat Aram ; and Aram begat Aminadab ; and  
Aminadab begat Naasson ; and Naasson begat Salmon ;  
5 and Salmon begat Booz of Rachab. And Booz begat  
6 Obed of Ruth. And Obed begat Jesse ; and Jesse  
begat David the king. And David the king begat  
7 Solomon of her *that had been the wife of Urias*. And  
Solomon begat Roboam ; and Roboam begat Abia ;  
8 and Abia begat Asa ; and Asa begat Josaphat ; and  
9 Josaphat begat Joram ; and Joram begat Ozias ; and  
Ozias begat Joatham ; and Joatham begat Achaz ; and  
10 Achaz begat Ezekias ; and Ezekias begat Manasses ;  
and Manasses begat Amon ; and Amon begat Josias ;  
11 and Josias begat Jechonias and his brethren, about the  
12 time they were carried away to Babylon.—And  
after they were brought to Babylon, Jechonias begat  
13 Salathiel ; and Salathiel begat Zorobabel ; and Zoro-  
babel begat Abiud ; and Abiud begat Eliakim ; and  
14 Eliakim begat Azor ; and Azor begat Sadoc ; and  
15 Sadoc begat Achim ; and Achim begat Eliud ; and  
Eliud begat Eleazar ; and Eleazar begat Matthan ;

and Matthan begat Jacob ; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.—So all the generations from Abraham to David *are* fourteen generations ; and from David until the carrying away into Babylon *are* fourteen generations ; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Now the birth of Jesus Christ was on this wise. 18  
 When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being 19  
 a just *man*, and not willing to make her a public example, was minded to put her away privily. But while 20  
 he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying ; Joseph, thou son of David, fear not to take unto thee Mary thy wife ; for that which is conceived in her is of the 21  
 Holy Ghost ; and she shall bring forth a son, and thou shalt call his name JESUS ; for he shall save his people from their sins. (Now all this was done, that it 22  
 might be fulfilled which was spoken of the Lord by the prophet, saying ; “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel ;” which being interpreted, is, God with us.) Then Joseph, being raised from sleep, did as the 23  
 angel of the Lord had bidden him ; and took unto him his wife, and knew her not till she had brought forth 24  
 her first-born son ; and he called his name Jesus.

Now when Jesus was born in Bethlehem of Judea, 2  
 in the days of Herod the king, behold, there came 2  
 wise men from the east to Jerusalem, saying ; Where 2  
 is he that is born King of the Jews ? for we have seen 3  
 his star in the east, and are come to worship him. 3  
 When Herod the king had heard *these things*, he was 4  
 troubled ; and all Jerusalem with him ; and when he 4  
 had gathered all the chief priests and scribes of the 5  
 people together, he demanded of them where Christ 5  
 should be born. And they said unto him ; In Bethlehem of Judea ; for thus it is written by the prophet ;

6 "And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel."

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared,

8 and he sent them to Bethlehem, and said; Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come

9 and worship him also. When they had heard the king, they departed. And, lo, the star, which they saw in the east, went before them, till it came and

10 stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy;

11 and when they were come unto the house, they saw the young child with Mary his mother, and fell down, and worshipped him, and when they had opened their treasures they presented unto him gifts, gold, and frank-

12 incense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying; Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for

14 Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by

15 night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying; "Out

16 of Egypt have I called my son." Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy

18 the prophet, saying; "In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping *for* her children; and would not be

comforted, because they are not." But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying; Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets; He shall be called a Nazarene.

In those days came John the Baptist preaching in the wilderness of Judea, and saying; Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying; "The voice of one crying in the wilderness; prepare ye the way of the Lord, make his paths straight." And the same John had his raiment of camel's hair, and a leather girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them; O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruit meet for repentance, and think not to say within yourselves; We have Abraham to *our* father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water, unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and *with* fire. Whose

fan *is* in his hand, and he will thoroughly purge his floor ; and he will gather his wheat into the garner, but burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto  
 14 John, to be baptized of him. But John forbade him, saying ; I have need to be baptized of thee, and comest thou to me ? And Jesus answering said unto him ; Suffer *it to be so* now ; for thus it becometh us to fulfil all  
 15 righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water ; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and  
 16 lighting upon him. And, lo, a voice from heaven, saying ; This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an  
 2 hungry. And when the tempter came to him, he said ; If thou be the Son of God, command that these  
 3 stones be made bread. But he answered and said ; It is written ; “ Man shall not live by bread alone, but by every word that proceedeth out of the mouth of  
 5 God.” Then the devil taketh him up into the holy  
 6 city, and setteth him on a pinnacle of the temple ; and saith unto him ; If thou be the Son of God, cast thyself down ; for it is written ; “ He shall give his angels charge concerning thee ; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against  
 7 a stone.” Jesus said unto him ; It is written again ;  
 8 “ Thou shalt not tempt the Lord thy God.” Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world,  
 9 and the glory of them, and saith unto him ; All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him ; Get thee behind me, Satan ; for it is written ; “ Thou shalt worship the Lord thy God, and him only shalt thou serve.”  
 10  
 11 Then the devil leaveth him ; and, behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nepthalim ; that it might be fulfilled which was spoken by Esaias the prophet, saying ; “ The land of Zabulon, and the land of Nepthalim, *by* the way of the sea beyond Jordan, Galilee of the Gentiles, the people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprung up.”—From that time Jesus began to preach, and to say ; Repent ; for the kingdom of heaven is at hand.

And, walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers. And he saith unto them ; Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria ; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

And seeing the multitudes, he went up into a mountain ; and when he was set, his disciples came unto him. And he opened his mouth, and taught them,

3 saying ; Blessed *are* the poor in spirit ; for theirs is the  
4 kingdom of heaven. Blessed *are* they that mourn ;  
5 for they shall be comforted. Blessed *are* the meek ;  
6 for they shall inherit the earth. Blessed *are* they  
which do hunger and thirst after righteousness ; for  
7 they shall be filled. Blessed *are* the merciful ; for  
8 they shall obtain mercy. Blessed *are* the pure in  
9 heart ; for they shall see God. Blessed *are* the peace-  
makers ; for they shall be called the children of God.  
10 Blessed *are* they which are persecuted for righteous-  
ness'sake ; for theirs is the kingdom of heaven. Bless-  
ed are ye, when *men* shall revile you, and persecute *you*,  
and shall say all manner of evil against you, falsely, for  
12 my sake. Rejoice, and be exceeding glad ; for great  
is your reward in heaven ; for so persecuted they the  
13 prophets which were before you.—Ye are the salt  
of the earth. But if the salt have lost his savour, where-  
with shall it be salted ? it is thenceforth good for noth-  
ing, but to be cast out, and to be trodden under foot  
14 of men. Ye are the light of the world. A city that  
15 is set on a hill cannot be hid ; neither do men light a  
candle, and put it under a bushel, but on a candlestick ;  
16 and it giveth light unto all that are in the house. Let  
your light so shine before men, that they may see your  
good works, and glorify your Father which is in heaven.  
17 —Think not that I am come to destroy the law  
or the prophets ; I am not come to destroy, but to ful-  
18 fil. For verily I say unto you, till heaven and earth  
pass, one jot or one tittle shall in no wise pass from the  
19 law, till all be fulfilled. Whosoever therefore shall  
break one of these least commandments, and shall teach  
men so, he shall be called the least in the kingdom of  
heaven ; but whosoever shall do and teach *them*, the  
same shall be called great in the kingdom of heaven.  
20 For I say unto you, that except your righteousness shall  
exceed the *righteousness* of the scribes and Pharisees,  
ye shall in no case enter into the kingdom of heaven.  
21 Ye have heard that it was said by them of old time ;  
“Thou shalt not kill ; and whosoever shall kill shall

be in danger of the judgment." But I say unto you, 22  
 that whosoever is angry with his brother without a cause, shall be in danger of the judgment ; and whosoever shall say to his brother ; Raca, shall be in danger of the council ; but whosoever shall say ; thou fool, shall be in danger of hell fire. Therefore, if thou bring thy 23  
 gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the 24  
 altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine 25  
 adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be 26  
 cast into prison. Verily I say unto thee, thou shalt by 27  
 no means come out thence, till thou hast paid the 28  
 uttermost farthing. Ye have heard that it hath been said ; 29  
 "Thou shalt not commit adultery." But I say unto 30  
 you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his 31  
 heart. And if thy right eye offend thee, pluck it out, and cast it from thee ; for it is profitable for thee that 32  
 one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right 33  
 hand offend thee, cut it off, and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said ; 34  
 "Whosoever shall put away his wife, let him give her a writing of divorce." But I say unto you, that whosoever shall put away his 35  
 wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced, committeth adultery. Again ye have 36  
 heard that it hath been said by them of old time ; "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." But I say unto you, swear not at all by heaven, for it is God's throne ; nor by the earth, for it is his footstool ; neither by Jerusalem, for it is the city of the great King ; neither shalt thou swear by thy head, because thou canst not make one

37 hair white or black. But let your communication be ;  
38 yea, yea ; nay, nay ; for whatsoever is more than these,  
39 cometh of evil. Ye have heard that it hath been said ;  
40 "An eye for an eye, and a tooth for a tooth." But I  
41 say unto you, that ye resist not evil ; but whosoever  
42 shall smite thee on thy right cheek, turn to him the  
43 other also ; and if any man will sue thee at the law,  
44 and take away thy coat, let him have *thy* cloak also ;  
45 and whosoever shall compel thee to go a mile, go with  
46 him twain. Give to him that asketh thee ; and from  
47 him that would borrow of thee, turn not thou away.  
48 Ye have heard that it hath been said ; "Thou shalt  
49 love thy neighbour, and hate thine enemy." But I  
50 say unto you, love your enemies, bless them that curse  
51 you, do good to them that hate you, and pray for them  
52 which despitefully use you and persecute you ; that ye  
53 may be the children of your Father which is in heaven ;  
54 for he maketh his sun to rise on the evil and on the  
55 good, and sendeth rain on the just and on the unjust.  
56 For if ye love them which love you, what reward have  
57 ye ? do not even the publicans the same ? and if ye  
58 salute your brethren only, what do ye more *than others* ?  
59 do not even the heathen so ? Be ye therefore  
60 perfect, even as your Father which is in heaven is per-  
61 fect.—Take heed that ye do not your *acts of*  
62 righteousness before men, to be seen of them ; other-  
63 wise ye have no reward of your Father which is in  
64 heaven. Therefore when thou doest *thine* alms, do  
65 not sound a trumpet before thee, as the hypocrites do  
66 in the synagogues and in the streets, that they may  
67 have glory of men. Verily I say unto you, they have  
68 their reward. But when thou doest alms, let not thy  
69 left hand know what thy right hand doeth ; that thine  
70 alms may be in secret ; and thy Father, which seeth  
71 in secret, himself shall reward thee openly.—And  
72 when thou prayest, thou shalt not be as the hypocrites  
73 are ; for they love to pray standing in the synagogues  
74 and in the corners of the streets, that they may be seen  
75 of men. Verily I say unto you, they have their re-

ward. But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do ; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them ; for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye ; Our Father, which art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done, in earth as it is in heaven ; give us this day our daily bread ; and forgive us our debts as we forgive our debtors ; and lead us not into temptation, but deliver us from evil. For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.— Moreover, when ye fast, be not, as the hypocrites, of a sad countenance ; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee.—Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light ; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness ! No man can serve two masters ; for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say

unto you ; Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat,  
26 and the body than raiment ? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them.  
27 Are ye not much better than they ? Which of you by  
28 taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do  
29 they spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.  
30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven,  
*shall he* not much more clothe you, O ye of little faith ?  
31 Therefore take no thought, saying ; What shall we eat, or what shall we drink, or wherewithal shall we be  
32 clothed ? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye  
33 have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these  
34 things shall be added unto you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself. Sufficient unto the  
7 day is the evil thereof.—Judge not, that ye be not  
2 judged. For with what judgment ye judge, ye shall  
3 be judged ; and with what measure ye mete, it shall  
4 be measured to you. And why beholdest thou the  
mote that is in thy brother's eye, but considerest not  
5 the beam that is in thine own eye ? or how wilt thou  
say to thy brother ; Let me pull out the mote out of  
thine eye ; and, behold, a beam is in thine own eye ?  
6 Thou hypocrite, first cast out the beam out of thine  
own eye ; and then shalt thou see clearly to cast out  
the mote out of thy brother's eye.—Give not that  
which is holy unto the dogs, neither cast ye your pearls  
before swine ; lest they trample them under their feet,  
7 and turn again and rend you.—Ask, and it shall  
be given you ; seek, and ye shall find ; knock, and it

shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone ? or if he ask a fish, will he give him a serpent ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ? Therefore all things, whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets. — Enter ye in at the strait gate ; for wide is the gate, and broad is the way, that leadeth to destruction ; and many there be which go in thereat. How strait is the gate, and narrow the way, which leadeth unto life ! and few there be that find it. — Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree, that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me ; Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day ; Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works ? And then will I profess unto them ; I never knew you ; depart from me, ye that work iniquity. — Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not ; for it was founded upon a rock. And every one that hear-

eth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon  
27 the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell ; and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.  
29 For he taught them as *one* having authority, and not as the scribes.

8 When he was come down from the mountain, great  
2 multitudes followed him. And, behold, there came a leper and worshipped him, saying ; Lord, if thou wilt,  
3 thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying ; I will, be thou clean.  
4 And immediately his leprosy was cleansed. And Jesus saith unto him ; See thou tell no man ; but go thy way, shew thyself to the priest, and offer the gift, that Moses commanded, for a testimony unto them.

5 And when he was entered into Capernaum, there  
6 came unto him a centurion, beseeching him, and saying ; Lord, my servant lieth at home sick of the palsy,  
7 grievously tormented. And Jesus saith unto him ; I  
8 will come and heal him. The centurion answered and said ; Lord, I am not worthy that thou shouldest come  
9 under my roof ; but speak in a word only, and my servant shall be healed. For I am a man under authority,  
10 having soldiers under me ; and I say to this *man* ; Go, and he goeth ; and to another ; Come, and he cometh ; and to my servant ; Do this, and he doeth  
11 it. When Jesus heard it, he marvelled, and said to them that followed ; Verily I say unto you, I have not  
12 found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and  
13 shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness ; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion ; Go thy way, and as thou hast be-

lieved, *so* be it done unto thee. And his servant was healed in the self-same hour.

And when Jesus was come into Peter's house, he  
saw his wife's mother laid, and sick of a fever. And  
he touched her hand, and the fever left her ; and she  
arose, and ministered unto them.—When the even  
was come, they brought unto him many that were pos-  
sessed with devils ; and he cast out the spirits with *his*  
word, and healed all that were sick ; that it might be  
fulfilled which was spoken by Esaias the prophet, say-  
ing ; “ Himself took our infirmities, and bare *our*  
sicknesses.”

Now when Jesus saw great multitudes about him, he  
gave commandment to depart unto the other side.  
And a certain scribe came, and said unto him ; Master,  
I will follow thee whithersoever thou goest. And Je-  
sus saith unto him ; The foxes have holes, and the  
birds of the air *have* nests ; but the Son of man hath  
not where to lay *his* head. And another of his disci-  
ples said unto him ; Lord, suffer me first to go and  
bury my father. But Jesus said unto him ; Follow *me*,  
and let the dead bury their dead.

And when he was entered into a ship, his disciples  
followed him. And, behold, there arose a great tem-  
pest in the sea, insomuch that the ship was covered  
with the waves ; but he was asleep. And the disci-  
ples came to *him*, and awoke him, saying ; Lord, save  
us, we perish. And he saith unto them ; Why are  
ye fearful, O ye of little faith ? Then he arose, and re-  
buked the winds and the sea ; and there was a great  
calm. But the men marvelled, saying ; What manner  
of man is this, that even the winds and the sea obey him ?

And when he was come to the other side, into the  
country of the Gergesenes, there met him two possess-  
ed with devils, coming out of the tombs, exceeding  
fierce, so that no man might pass by that way. And,  
behold, they cried out, saying ; What have we *to do*  
with thee, thou Son of God ? Art thou come hither to  
torment us before the time ? And there was a good way

31 off from them a herd of many swine feeding. So the devils besought him, saying ; If thou cast us out, send us away into the herd of swine. And he said unto them ; Go. And when they were come out, they went into the swine. And, behold, the whole herd ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and 34 what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus ; and when they saw him, they besought *him* that he would depart out of their coasts.

9 And he entered into a ship, and passed over, and 2 came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy ; Son, be of good cheer ; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within them- 4 selves ; This *man* blasphemeth. And Jesus knowing their thoughts, said ; Wherefore think ye evil in your 5 hearts ? For whether is easier ? to say ; Thy sins be 6 forgiven ? or to say ; Arise, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins ; (then saith he to the sick of the palsy ;) 7 Arise, take up thy bed, and go unto thine house. And 8 he arose, and departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom ; and he saith unto him ; Follow me. And he arose, 10 and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw *it*, they said unto his disciples ; Why eateth your Master with publicans and 12 sinners ? But when Jesus heard *that*, he said unto them ; They that be whole need not a physician, but 13 they that are sick. But go ye and learn what *that*

meaneth ; "I will have mercy, and not sacrifice." For I am not come to call the righteous, but sinners.

Then came to him the disciples of John, saying ; 14  
 Why do we and the Pharisees fast oft, but thy disciples fast not ? And Jesus said unto them ; Can the 15  
 children of the bride-chamber mourn, as long as the bridegroom is with them ? But the days will come, 16  
 when the bridegroom shall be taken from them, and then shall they fast. No man putteth a piece of new 16  
 cloth unto an old garment ; for that which is put in to fill it up taketh from the garment, and the rent is made 17  
 worse. Neither do men put new wine into old bottles ; 17  
 else the bottles break, and the wine runneth out, and the bottles perish ; but they put new wine into new 18  
 bottles, and both are preserved.

While he spake these things unto them, behold, 18  
 there came a certain ruler and worshipped him, saying ; My daughter is even now dead ; but come and 19  
 lay thy hand upon her, and she shall live. And Jesus 19  
 arose and followed him, and *so did* his disciples. — 20  
 And, behold, a woman, which was diseased with an 20  
 issue of blood twelve years, came behind *him*, and 21  
 touched the hem of his garment. For she said within 21  
 herself ; If I may but touch his garment, I shall be 22  
 whole. But Jesus turned him about, and when he saw 22  
 her, he said ; Daughter, be of good comfort ; thy faith 23  
 hath made thee whole. And the woman was made 23  
 whole from that hour. — And when Jesus came 24  
 into the ruler's house, and saw the minstrels, and the 24  
 people making a noise, he said unto them ; Give place ; 25  
 for the maid is not dead, but sleepeth. And they 25  
 laughed him to scorn. But when the people were put 26  
 forth, he went in, and took her by the hand ; and the 26  
 maid arose. And the fame hereof went abroad into 26  
 all that land.

And when Jesus departed thence, two blind men 27  
 followed him, crying, and saying ; *Thou* son of David, 28  
 have mercy on us. And when he was come into the 28  
 house, the blind men came to him, and Jesus saith

unto them ; Believe ye that I am able to do this ?  
 29 They said unto him ; Yea, Lord. Then touched he their eyes, saying ; According to your faith be it unto 30 you. And their eyes were opened. And Jesus straitly charged them, saying ; See *that* no man 31 know *it*. But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a 33 dumb man, possessed with a devil. And when the devil was cast out, the dumb spake. And the multitudes marvelled, saying ; It was never so seen in Israel.  
 34 But the Pharisees said ; He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every 36 disease. But when he saw the multitudes, he was moved with compassion on them, because they were wearied and scattered abroad, as sheep having no shepherd. Then saith he unto his disciples ; The harvest 37 truly *is* plenteous, but the labourers *are* few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10 And when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and 2 all manner of disease. Now the names of the twelve apostles are these ; the first, Simon, who is called Peter, and Andrew his brother ; James *the son* of Zebedee, and John his brother ; Philip, and Bartholomew ; Thomas, and Matthew the publican ; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus ; Simon the zealot, and Judas Iscariot, who also 5 betrayed him.—These twelve Jesus sent forth, and commanded them, saying ; Go not into the way of the Gentiles, and into *any* city of the Samaritans 6 enter ye not. But go rather to the lost sheep of the 7 house of Israel. And, as ye go, preach, saying ; The 8 kingdom of heaven is at hand. Heal the sick, raise

the dead, cleanse the lepers, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for *your* journey, neither two coats, neither shoes, nor yet a staff. For the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. —Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men. For they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against *their* parents, and cause them to be put to death; and ye shall be hated of all *men* for my name's sake. But he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another; and if they persecute you out of this, flee ye into another. For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall

26 *they call* them of his household ? Fear them not therefore. For there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in darkness, *that speak ye* in light ; and what ye hear in the ear, *that preach ye* upon the house-tops.

27 And fear not them which kill the body, but are not able to kill the soul ; but rather fear him which is able

28 to destroy both soul and body in hell. Are not two sparrows sold for a farthing ? and one of them shall

29 not fall on the ground without your Father. But the

30 very hairs of your head are all numbered. Fear ye not therefore ; ye are of more value than many spar-

31 rows. Whosoever therefore shall confess me before men, him will I confess also before my Father, which

32 is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is

33 in heaven. Think not that I am come to send peace on earth ; I came not to send peace, but a sword.

34 For I am come to set a man at variance against his father, and the daughter against her mother, and the

35 daughter-in-law against her mother-in-law ; and a man's

36 foes *shall be* they of his own household. He that loveth

37 father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is

38 not worthy of me ; and he that taketh not his cross,

39 and followeth after me, is not worthy of me. He that findeth his life, shall lose it ; and he that loseth his life

40 for my sake, shall find it. He that receiveth you, receiveth me ; and he that receiveth me, receiveth him

41 that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward ; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

Now when John had heard in the prison the works 2  
 of Christ, he sent two of his disciples, and said unto him ; 3  
 Art thou he that should come, or do we look for an- 4  
 other ? Jesus answered and said unto them ; Go and 5  
 shew John again those things which ye do hear and 6  
 see ; the blind receive their sight, and the lame walk, 7  
 the lepers are cleansed, and the deaf hear, the dead 8  
 are raised up, and the poor have the gospel preached 9  
 to them ; and blessed is *he*, whosoever shall not be of- 10  
 fended in me.—And, as they departed, Jesus 11  
 began to say unto the multitudes concerning John ; 12  
 What went ye out into the wilderness to see ? a reed 13  
 shaken with the wind ? But what went ye out for to 14  
 see ? a man clothed in soft raiment ? Behold, they 15  
 that wear soft *clothing* are in kings' houses. But what 16  
 went ye out for to see ? a prophet ? Yea, I say unto 17  
 you, and more than a prophet. For this is *he* of whom 18  
 it is written ; “Behold, I send my messenger before 19  
 thy face, which shall prepare thy way before thee.” 20  
 Verily I say unto you, among them that are born of 21  
 women there hath not risen a greater than John the 22  
 Baptist ; notwithstanding, he that is least in the kingdom 23  
 of heaven is greater than he. And from the days of 24  
 John the Baptist until now, the kingdom of heaven 25  
 suffereth violence, and the violent take it by force. 26  
 For all the prophets and the law prophesied, until John. 27  
 And if ye will receive *it*, this is Elias, which was for 28  
 to come. He that hath ears to hear, let him hear. 29  
 But whereunto shall I liken this generation ? It is like 30  
 unto children sitting in the markets, and calling unto 31  
 their fellows, and saying ; We have piped unto you, 32  
 and ye have not danced ; we have mourned unto you, 33  
 and ye have not lamented. For John came neither 34  
 eating nor drinking ; and they say ; He hath a devil. 35  
 The Son of man came eating and drinking ; and they 36  
 say ; Behold a man gluttonous, and a wine-bibber, a 37  
 friend of publicans and sinners. But Wisdom is justi- 38  
 fied of her children.—Then began he to upbraid 39  
 the cities wherein most of his mighty *works* were done, 40  
 23

21 because they repented not ; Wo unto thee, Chorazin, wo unto thee, Bethsaida ! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you ; It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell ; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.——At that time Jesus answered and said ; I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father ; and no man knoweth the Son but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

12 At that time Jesus went on the sabbath-day through the corn ; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him ; Behold, thy disciples do that which is not lawful to do upon the sabbath-day. But he said unto them ; Have ye not read what David did, when he was a hungered, and they that were with him ? how he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them which were with him, but only for the priests ? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are

blameless? But I say unto you, that in this place is *one* greater than the temple. But if ye had known what *this* meaneth ; “ I will have mercy, and not sacrifice ; ” ye would not have condemned the guiltless. For the Son of man is Lord of the sabbath-*day*. 6  
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And when he was departed thence, he went into their synagogue. And, behold, there was a man which had *his* hand withered. And they asked him, saying ; Is it lawful to heal on the sabbath-*days*? that they might accuse him. And he said unto them ; What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-*day*, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-*days*. Then saith he to the man ; Stretch forth thine hand. And he stretched *it* forth ; and it was restored whole, like as the other. Then the Pharisees *went* out, and held a council against him, how they might destroy him.——But when Jesus knew *it*, he withdrew himself from thence ; and great multitudes followed him ; and he healed them all, and charged them that they should not make him known ; that it might be fulfilled which was spoken by Esaias the prophet, saying ; “ Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased ; I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets ; a bruised reed shall he not break, and smoking flax shall he not quench ; till he send forth judgment unto victory. And in his name shall the Gentiles trust.” 9  
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Then was brought unto him one possessed with a devil, blind and dumb ; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said ; Is not this the son of David? But when the Pharisees heard *it*, they said ; This *fellow* doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew their thoughts, 22  
23  
24  
25

and said unto them ; Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your children cast *them* out ? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house. He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad. Wherefore I say unto you ; All manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy *against* the **Holy Ghost** shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him ; but whosoever speaketh against the **Holy Ghost**, it shall not be forgiven him, neither in this world, neither in the *world to come*. Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt ; for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure, bringeth forth good things ; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and of the Pharisees answered, saying ; Master, we would see a sign from thee. But he answered and said unto them ; An evil and adulterous generation seeketh after a sign ; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly ; so shall the Son of

man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it ; because they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it ; for she came from the uttermost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here.—When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith ; I will return into my house, from whence I came out. And when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there ; and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him ; Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him ; Who is my mother ? and who are my brethren ? And he stretched forth his hand towards his disciples, and said ; Behold, my mother, and my brethren. For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.

The same day went Jesus out of the house, and sat 13 by the sea-side ; and great multitudes were gathered together unto him, so that he went into a ship, and sat ; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying ; Behold, a sower went forth to sow. And when he sowed, some *seeds* fell by the way *side* ; and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth ; and forthwith they sprung up, because they had no deepness of earth ;

6 and when the sun was up, they were scorched ; and  
7 because they had not root, they withered away. And  
8 some fell among thorns ; and the thorns sprung up, and  
9 choked them. But other fell into good ground ; and  
10 brought forth fruit, some an hundred-fold, some sixty-  
11 fold, some thirty-fold. Who hath ears to hear, let  
12 him hear.—And the disciples came, and said unto  
13 him ; Why speakest thou unto them in parables ? He  
14 answered and said unto them ; Because it is given unto  
15 you to know the mysteries of the kingdom of heaven ;  
16 but to them it is not given. For whosoever hath, to  
17 him shall be given, and he shall have more abundance ;  
18 but whosoever hath not, from him shall be taken away  
19 even that he hath. Therefore speak I to them in  
20 parables, because they seeing see not, and hearing they  
21 hear not, neither do they understand. And in them is  
22 fulfilled the prophecy of Esaias, which saith ; “ By  
23 hearing ye shall hear, and shall not understand ; and  
24 seeing ye shall see, and shall not perceive. For this  
25 people’s heart is waxed gross, and *their* ears are dull  
26 of hearing, and their eyes they have closed, lest at any  
27 time they should see with *their* eyes, and hear with  
28 *their* ears, and should understand with *their* heart, and  
29 should be converted, and I should heal them.” But  
30 blessed *are* your eyes, for they see ; and your ears,  
31 for they hear. For verily I say unto you, that many  
32 prophets and righteous *men* have desired to see *those*  
33 things which ye see, and have not seen *them* ; and to  
34 hear *those* things which ye hear, and have not heard  
35 *them*.—Hear ye therefore the parable of the sower.  
36 When any one heareth the word of the kingdom, and  
37 understandeth *it* not, then cometh the wicked *one*, and  
38 catcheth away that which was sown in his heart ; this  
39 is he which received seed by the way *side*. But he  
40 that received the seed into stony places, the same is he  
41 that heareth the word, and anon with joy receiveth it ;  
42 yet hath he not root in himself, but dureth for a while ;  
43 for when tribulation or persecution ariseth because of  
44 the word, by and by he is offended. He also that re-

ceived seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word ; and he becometh unfruitful. But he that received seed into good ground is he that heareth the word, and understandeth *it* ; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.—Another parable put he forth unto them, saying ; The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came, and sowed tares among the wheat ; and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him ; Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said unto them ; An enemy hath done this. The servants said unto him ; Wilt thou then that we go and gather them up ? But he said ; Nay ; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest ; and in the time of harvest I will say to the reapers ; Gather ye together first the tares, and bind them in bundles, to burn them ; but gather the wheat into my barn.—Another parable put he forth unto them, saying ; The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them ; that it might be fulfilled which was spoken by the prophet, saying ; “ I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world.”

36 Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying ; Declare unto us the parable of the tares of the field.

37 He answered and said unto them ; He that soweth the good seed is the Son of man ; the field is the world ; the good seed are the children of the kingdom ; but 38 the tares are the children of the wicked *one* ; the enemy, that sowed them, is the devil ; the harvest is the end of the world ; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire ; there shall be wailing 42 and gnashing of teeth. Then shall the righteous shine forth, as the sun, in the kingdom of their Father.

43 Who hath ears to hear, let him hear. — Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and 44 buyeth that field. — Again the kingdom of heaven is 45 like unto a merchant man, seeking goodly pearls. But, when he had found one pearl of great price, he went 46 and sold all that he had, and bought it. — Again the kingdom of heaven is like unto a net, that was cast into 47 the sea, and gathered of every kind ; which, when it was full, they drew to shore, and sat down and gathered 48 the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from among the just, 49 and shall cast them into the furnace of fire ; there shall 50 be wailing and gnashing of teeth. — Jesus saith unto them ; Have ye understood all these things ? They 51 say unto him ; Yea, Lord. Then said he unto them ; Therefore every scribe, *which is* instructed in the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and

old.—And it came to pass, *that* when Jesus had 53 finished these parables, he departed thence.

And when he was come into his own country, he 54 taught them in their synagogue, insomuch that they were astonished, and said; Whence hath this *man* this wisdom, and *these* mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? whence then 55 hath this *man* all these things? And they were offended in him. But Jesus said unto them; A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there, 56 because of their unbelief.

At that time Herod the tetrarch heard of the fame 14 of Jesus, and said unto his servants; This is John the 2 Baptist; he is risen from the dead, and therefore mighty works do shew forth themselves in him. For 3 Herod had laid hold on John, and bound him, and put 4 him in prison, for Herodias' sake, his brother Philip's wife. For John said unto him; It is not lawful for 5 thee to have her. And when he would have put him to death, he feared the multitude, because they counted 6 him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before 7 them; and pleased Herod; whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said; 8 Give me here John Baptist's head in a charger. And 9 the king was sorry; nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent and beheaded John 10 in the prison. And his head was brought in a charger, 11 and given to the damsel; and she brought it to her mother. And his disciples came and took up the 12 body, and buried it; and went and told Jesus.— When Jesus heard of it, he departed thence by ship 13 into a desert place apart; and when the people had

heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude ; and was moved with compassion toward them, and he  
15 healed their sick.—And when it was evening, his  
disciples came to him, saying ; This is a desert place,  
and the time is now past ; send the multitude away,  
that they may go into the villages, and buy themselves  
16 victuals. But Jesus said unto them ; They need not  
17 depart ; give ye them to eat. And they say unto him ;  
18 We have here but five loaves, and two fishes. He  
19 said ; Bring them hither to me. And he commanded  
the multitude to sit down on the grass, *and* took the  
five loaves and the two fishes, and, looking up to heaven,  
he blessed ; and brake, and gave the loaves to *his* dis-  
20 ciples, and the disciples to the multitude. And they  
did all eat, and were filled ; and they took up of the  
21 fragments that remained twelve baskets full. And  
they that had eaten were about five thousand men,  
beside women and children.

22 And straightway he constrained *his* disciples to get  
into a ship, and to go before him unto the other side,  
23 while he sent the multitudes away. And when he had  
sent the multitudes away, he went up into a mountain  
apart to pray. And when the evening was come, he  
24 was there alone. But the ship was now in the midst  
of the sea, tossed with waves ; for the wind was con-  
trary. And in the fourth watch of the night, he went  
26 unto them, walking on the sea. And when the disci-  
ples saw him walking on the sea, they were troubled,  
saying ; It is a spirit ; and they cried out for fear.  
27 But straightway Jesus spake unto them, saying ; Be  
28 of good cheer, it is I ; be not afraid. And Peter an-  
swered him and said ; Lord, if it be thou, bid me come  
unto thee on the water. And he said ; Come. And  
when Peter was come down out of the ship, he walked  
30 on the water, to go to Jesus. But when he saw the  
wind boisterous, he was afraid ; and beginning to sink,  
31 he cried, saying ; Lord, save me ! And immediately

Jesus stretched forth *his* hand, and caught him, and said unto him ; O thou of little faith, wherfore didst thou doubt ? And when they were come into the ship, 32 the wind ceased. Then they that were in the ship 33 came and worshipped him, saying ; Of a truth thou art the Son of God.

And when they were gone over, they came into the 34 land of Gennesaret. And when the men of that place 35 had knowledge of him, they sent out into all that country round about ; and brought unto him all that were 36 diseased, and besought him that they might only touch the hem of his garment ; and as many as touched were made perfectly whole.

Then came to Jesus scribes and Pharisees, which 15 were of Jerusalem, saying ; Why do thy disciples 2 transgress the tradition of the elders ? for they wash not their hands, when they eat bread. But he an- 3 swered and said unto them ; Why do ye also transgress the commandment of God, by your tradition ? For God 4 commanded, saying ; " Honour *thy* father and mother ;" and ; " He that curseth father or mother, let him die the death." But ye say ; Whosoever shall say to *his* 5 father or *his* mother ; *It is* a gift, by whatsoeuer thou 6 mightest be profited by me ; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites ! well did Esaias prophesy of 7 you, saying ; " This people honoureth me with *their* 8 lips ; but their heart is far from me. But in vain 9 they do worship me, teaching *for* doctrines the com- mandments of men." — And he called the mul- 10 titude, and said unto them ; Hear, and understand. Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth 11 a man. — Then came his disciples, and said unto 12 him ; Knowest thou that the Pharisees were offend- 13 ed, after they heard this saying ? But he answered and said ; Every plant, which my heavenly Father 14 hath not planted, shall be rooted up. Let them alone ;

they be blind leaders of the blind. And if the blind 15 lead the blind, both shall fall into the ditch. Then answered Peter and said unto him; Declare unto us 16 this parable. And Jesus said; Are ye also yet without 17 understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the 18 belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from 19 the heart, and they defile the man. For out of the heart proceed evil thoughts; murders, adulteries, fornications, thefts, false witness, blasphemies. These are 20 *the things* which defile a man; but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the 22 coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coast, and cried unto him, saying; Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a 23 devil. But he answered her not a word. And his disciples came and besought him, saying; Send her 24 away, for she crieth after us. But he answered and said; I am not sent but unto the lost sheep of the 25 house of Israel. Then came she and worshipped him, 26 saying; Lord, help me! But he answered and said; It is not meet to take the children's bread, and to cast 27 it to dogs. And she said; Truth, Lord; yet the dogs eat of the crumbs which fall from their master's 28 table. Then Jesus answered and said unto her; O woman, great *is* thy faith; be it unto thee, even as thou wilst. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, 30 and sat down there. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others; and cast them down 31 at Jesus' feet, and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the

blind to see ; and they glorified the God of Israel.—  
 Then Jesus called his disciples unto him, and said ; I <sup>32</sup>  
 have compassion on the multitude, because *it is* now  
 three days *that* they continue with me, and they have  
 nothing to eat ; and I will not send them away fasting,  
 lest they faint in the way. And his disciples say unto <sup>33</sup>  
 him ; Whence should we have so much bread in the  
 wilderness, as to fill so great a multitude ? And Jesus <sup>34</sup>  
 saith unto them ; How many loaves have ye ? And <sup>35</sup>  
 they said ; Seven, and a few little fishes. And he  
 commanded the multitude to sit down on the ground.  
 And he took the seven loaves and the fishes, and gave <sup>36</sup>  
 thanks, and brake *them*, and gave to his disciples, and <sup>37</sup>  
 the disciples to the multitude. And they did all eat, <sup>38</sup>  
 and were filled ; and they took up of the broken *meat* <sup>39</sup>  
 that was left seven baskets full. And they that did <sup>40</sup>  
 eat were four thousand men, beside women and chil-  
 dren. And he sent away the multitude, and took ship, <sup>41</sup>  
 and came into the coasts of Magdala.

The Pharisees also and the Sadducees came, and, <sup>16</sup>  
 tempting, desired him that he would shew them a sign <sup>2</sup>  
 from heaven. He answered and said unto them ; <sup>3</sup>  
 When it is evening, ye say ; *It will be* fair weather ;  
 for the sky is red. And in the morning ; *It will be* <sup>4</sup>  
 foul weather to-day ; for the sky is red and lowering.  
 O ye hypocrites ! ye can discern the face of the sky, <sup>5</sup>  
 but can ye not *discern* the signs of the times ? A <sup>6</sup>  
 wicked and adulterous generation seeketh after a <sup>7</sup>  
 sign ; and there shall no sign be given unto it, but the <sup>8</sup>  
 sign of the prophet Jonas. And he left them, and <sup>9</sup>  
 departed.

And when his disciples were come to the other side, <sup>5</sup>  
 they had forgotten to take bread. Then Jesus said <sup>6</sup>  
 unto them ; Take heed, and beware of the leaven of <sup>7</sup>  
 the Pharisees and of the Sadducees. And they rea-  
 soned among themselves, saying ; *It is* because we <sup>8</sup>  
 have taken no bread. *Which* when Jesus perceived, <sup>9</sup>  
 he said ; O ye of little faith, why reason ye among  
 yourselves, because ye have brought no bread ? Do ye

not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the 12 Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying; Whom do men say that I, the Son of man, am? And they said; Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them; But whom say ye that I am? And Simon Peter answered and said; Thou art the Christ, the Son of the living God. And Jesus answered and said unto him; Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. Then charged he his disciples, that they should tell no man, that he was the Christ.—From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying; Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter; Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.—

24 Then said Jesus unto his disciples; If any *man* will

come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it ; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

And after six days Jesus taketh Peter, James, and John his brother ; and bringeth them up into a high mountain apart. And he was transfigured before them, and his face did shine as the sun ; and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus ; Lord, it is good for us to be here ; if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them ; and, behold, a voice out of the cloud, which said ; "This is my beloved Son, in whom I am well pleased ; hear ye him." And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said ; Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying ; Tell the vision to no man, until the Son of man be risen again from the dead. — And his disciples asked him, saying ; Why then say the scribes that Elias must first come ? And Jesus answered and said unto them ; Elias truly shall first come, and restore all things ; but I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples

understood, that he spake unto them of John the Baptist.

11 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and 12 saying ; Lord, have mercy on my son ; for he is lunatic and sore vexed ; for oft-times he falleth into the 13 fire, and oft into the water. And I brought him to thy 14 disciples, and they could not cure him. Then Jesus 15 answered and said ; O faithless and perverse generation ! how long shall I be with you ? how long shall I 16 suffer you ? bring him hither to me. And Jesus re- 17 buked the devil, and he departed out of him ; and the 18 child was cured from that very hour.—Then came 19 the disciples to Jesus apart, and said ; Why could not 20 we cast him out ? And Jesus said unto them ; Because 21 of your unbelief. For verily I say unto you, if ye have 22 faith as a grain of mustard seed, ye shall say unto this 23 mountain ; Remove hence to yonder place, and it shall 24 remove ; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them ; The Son of man shall be betrayed into the 23 hands of men, and they shall kill him ; and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said ; Doth 25 not your master pay tribute ? He saith ; Yes. And when he was come into the house, Jesus prevented him, saying ; What thinkest thou, Simon ? Of whom do the kings of the earth take custom or tribute ? of 26 their own children, or of strangers ? Peter saith unto him ; Of strangers. Jesus saith unto him ; Then are 27 the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money ; that take, and give unto them for me and thee.

At the same time came the disciples unto Jesus, 18  
 saying ; Who is the greatest in the kingdom of heaven ?  
 And Jesus called a little child unto him, and set him 2  
 in the midst of them, and said ; Verily I say unto you, 3  
 except ye be converted, and become as little children, 4  
 ye shall not enter into the kingdom of heaven. Who-  
 soever therefore shall humble himself as this little child, 5  
 the same is greatest in the kingdom of heaven. And 6  
 whoso shall receive one such little child in my name, 7  
 receiveth me. But whoso shall offend one of these 8  
 little ones which believe in me, it were better for him 9  
 that a millstone were hanged about his neck, and *that* 10  
 he were drowned in the depth of the sea.—Wo 11  
 unto the world because of offences ! For it must needs 12  
 be that offences come ; but wo to that man by whom 13  
 the offence cometh ! Wherefore, if thy hand or thy 14  
 foot offend thee, cut them off, and cast *them* from thee ; 15  
 it is better for thee to enter into life halt or maimed, 16  
 rather than having two hands, or two feet, to be cast 17  
 into everlasting fire.. And if thine eye offend thee, 18  
 pluck it out, and cast *it* from thee ; it is better for thee 19  
 to enter into life with one eye, rather than having two 20  
 eyes to be cast into hell-fire.—Take heed that ye 21  
 despise not one of these little ones ; for I say unto you, 22  
 that in heaven their angels do always behold the face 23  
 of my Father which is in heaven. For the Son of 24  
 man is come to save that which was lost. How think 25  
 ye ? if a man have a hundred sheep, and one of them 26  
 be gone astray ; doth he not leave the ninety and nine 27  
 upon the mountains, and goeth and seeketh that which 28  
 is gone astray ? And if so be that he find it, verily I 29  
 say unto you, he rejoiceth more of that *sheep*, than of 30  
 the ninety and nine which went not astray. Even so, 31  
 it is not the will of your Father which is in heaven that 32  
 one of these little ones should perish.—Moreover, 33  
 if thy brother shall trespass against thee, go *and* tell 34  
 him his fault between thee and him alone. If he shall 35  
 hear thee, thou hast gained thy brother ; but if he will 36  
 not hear *thee*, then take with thee one or two more ;

that in the mouth of two or three witnesses every word  
17 may be established. And if he shall neglect to hear  
them, tell *it* unto the church ; but if he neglect to hear  
the church, let him be unto thee as an heathen man and  
18 a publican. — Verily I say unto you, whatsoever ye  
shall bind on earth shall be bound in heaven ; and  
whatsoever ye shall loose on earth shall be loosed in  
19 heaven. Again I say unto you, that if two of you shall  
agree on earth as touching any thing that they shall ask,  
it shall be done for them of my Father which is in  
20 heaven. For where two or three are gathered to-  
gether in my name, there am I in the midst of them.

21 Then came Peter to him, and said ; Lord, how oft  
shall my brother sin against me, and I forgive him ?  
22 till seven times ? Jesus saith unto him ; Not, I say unto  
thee, until seven times, but until seventy times seven.  
23 Therefore is the kingdom of heaven likened unto a  
certain king, which would take account of his servants.  
24 And when he had begun to reckon, one was brought  
25 unto him which owed him ten thousand talents. But  
forasmuch as he had not to pay, his lord commanded  
him to be sold, and his wife and children, and all that  
26 he had, and payment to be made. The servant there-  
fore fell down, and worshipped him, saying ; Lord,  
27 have patience with me, and I will pay thee all. Then  
the Lord of that servant was moved with compassion,  
28 and loosed him, and forgave him the debt. But the  
same servant went out, and found one of his fellow-  
servants, which owed him an hundred pence ; and he  
laid hands on him, and took *him* by the throat, saying ;  
29 Pay me that thou owest. And his fellow-servant fell  
down and besought him, saying ; Have patience with  
30 me, and I will pay thee all. And he would not ; but  
went and cast him into prison, till he should pay the  
31 debt. So when his fellow-servants saw what was done,  
they were very sorry ; and came and told unto their  
32 lord all that was done. Then his lord, after that he  
had called him, said unto him ; O thou wicked servant,  
I forgave thee all that debt, because thou desiredst

me ; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother.

And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan. And great multitudes followed him ; and he healed them there.

The Pharisees also came unto him, tempting him, and saying unto him ; Is it lawful for a man to put away his wife for every cause ? And he answered and said unto them ; Have ye not read, that he which made *them* at the beginning, made them male and female ? And he said ; “ For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh.” Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—They say unto him ; Why did Moses then command to give a writing of divorce, and to put her away ? He saith unto them ; Moses, because of the hardness of your hearts, suffered you to put away your wives ; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery ; and whoso marrieth her which is put away doth commit adultery.—His disciples say unto him ; If the case of the man be so with *his* wife, it is not good to marry. But he said unto them ; All *men* cannot receive this saying, save *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother’s womb ; and there are some eunuchs, which were made eunuchs of men ; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive *it*, let him receive *it*.

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray ; and  
14 the disciples rebuked them. But Jesus said ; Suffer little children, and forbid them not to come unto me ;  
15 for of such is the kingdom of heaven. And he laid *his* hands on them, and departed thence.  
16 And, behold, one came and said unto him ; Good Master, what good thing shall I do, that I may have  
17 eternal life ? And he said unto him ; Why askest thou me concerning good ? one is good. But if thou wilt  
18 enter into life, keep the commandments. He saith unto him ; Which ? Jesus said ; “Thou shalt do no  
murder ; Thou shalt not commit adultery ; Thou shalt  
19 not steal ; Thou shalt not bear false witness ; Honour  
*thy* father and *thy* mother ;” and ; “Thou shalt love  
20 thy neighbour as thyself.” The young man saith unto  
him ; All these things have I kept from my youth up ;  
21 what lack I yet ? Jesus said unto him ; If thou wilt be  
perfect, go *and* sell that thou hast, and give to the poor ;  
and thou shalt have treasure in heaven ; and come *and*  
22 follow me. But when the young man heard that say-  
ing, he went away sorrowful ; for he had great pos-  
23 sessions.—Then said Jesus unto his disciples ; Verily  
I say unto you, that a rich man shall hardly enter into  
24 the kingdom of heaven. And again I say unto you, it  
is easier for a camel to enter through the eye of a  
needle, than for a rich man to enter into the kingdom  
25 of God. When the disciples heard *it*, they were ex-  
ceedingly amazed, saying ; Who then can be saved ?  
26 But Jesus beheld *them*, and said unto them ; With  
men this is impossible ; but with God all things *are*  
27 possible.—Then answered Peter, and said unto him ; Behold, we have forsaken all, and followed thee ; what  
28 shall we have therefore ? And Jesus said unto them ; Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the  
throne of his glory, ye also shall sit upon twelve thrones,  
29 judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or

father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.—But many *that are* first shall <sup>30</sup> be last ; and the last *shall be* first. For the kingdom <sup>20</sup> of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the <sup>2</sup> labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place ; and said unto them ; Go ye also into the vineyard ; and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went <sup>3</sup> out, and found others standing, and saith unto them ; Why stand ye here all the day idle ? They say unto him ; Because no man hath hired us. He saith unto them ; Go ye also into the vineyard ; and whatsoever is right, *that* shall ye receive. So when even was <sup>4</sup> come, the lord of the vineyard saith unto his steward ; Call the labourers, and give them *their* hire, beginning from the last, unto the first. And when they came that <sup>5</sup> were *hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they <sup>6</sup> had received *it*, they murmured against the good man of the house, saying ; These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he <sup>7</sup> answered one of them, and said ; Friend, I do thee no wrong ; didst not thou agree with me for a penny ? Take *that* thine *is*, and go thy way. I will give unto <sup>8</sup> this last even as unto thee. Is it not lawful for me to do what I will with mine own ? is thine eye evil because I am good ? So the last shall be first ; and the <sup>9</sup> first, last. For many be called, but few chosen.

And Jesus going up to Jerusalem, took the twelve <sup>17</sup> disciples apart in the way, and said unto them ; Be- <sup>18</sup>

hold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes ;  
19 and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him* ; and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her ; What wilt thou ? She saith unto him ; Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said ; Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of ? They say unto him ; We are able. And he saith unto them ; Ye shall drink indeed of my cup ; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. — And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them unto him, and said ; Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. It shall not be so among you ; but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant ; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

21 And as they departed from Jericho, a great multitude followed him. And behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying ; Have mercy on us, O Lord, thou Son of David ! And the multitude rebuked them, because they should hold their peace. But they cried the more, saying ; Have mercy on us, O Lord, thou Son of David ! And Jesus stood still, and called them, and said ; What will ye that I shall do unto you ? They say unto him ; Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their

eyes ; and immediately their eyes received sight ; and they followed him.

And when they drew nigh unto Jerusalem, and were 21  
 come to Bethphage, unto the Mount of Olives, then  
 sent Jesus two disciples, saying unto them ; Go into 2  
 the village over against you, and straightway ye shall  
 find an ass tied, and a colt with her ; loose *them*, and  
 bring *them* unto me. And if any *man* say aught unto 3  
 you, ye shall say ; The Lord hath need of them ; and  
 straightway he will send them. All this was done, that 4  
 it might be fulfilled which was spoken by the prophet,  
 saying ; “Tell ye the daughter of Sion ; Behold, thy 5  
 King cometh unto thee, meek, and sitting upon an ass,  
 and a colt the foal of an ass.” And the disciples 6  
 went, and did as Jesus commanded them, and brought 7  
 the ass, and the colt, and put on them their clothes ;  
 and he sat thereon. And a very great multitude spread 8  
 their garments in the way ; others cut down branches 9  
 from the trees, and strawed *them* in the way. And the  
 multitudes that went before, and that followed, cried,  
 saying ; Hosanna to the Son of David ; blessed *is* he 10  
 that cometh in the name of the Lord ; Hosanna in the  
 highest ! — And when he was come into Jerusalem, 11  
 all the city was moved, saying ; Who is this ? And the  
 multitude said ; This is Jesus the prophet, of Nazareth 12  
 of Galilee. And Jesus went into the temple of God, 12  
 and cast out all them that sold and bought in the tem-  
 ple, and overthrew the tables of the money-changers, 13  
 and the seats of them that sold doves ; and said unto  
 them ; It is written ; “My house shall be called the  
 house of prayer ; but ye have made it a den of thieves.” 14  
 And the blind and the lame came to him in the temple, 14  
 and he healed them. And when the chief priests and  
 scribes saw the wonderful things that he did, and the  
 children crying in the temple, and saying ; Hosanna to 15  
 the Son of David ! they were sore displeased, and said  
 unto him ; Hearest thou what these say ? And Jesus  
 saith unto them ; Yea ; have ye never read ; “Out of 16

the mouth of babes and sucklings thou hast perfected  
17 praise?" And he left them, and went out of the city  
into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city,  
19 he hungered. And when he saw a fig-tree in the way,  
he came to it, and found nothing thereon, but leaves  
only; and said unto it; Let no fruit grow on thee  
henceforward for ever. And presently the fig-tree  
20 withered away. And when the disciples saw it, they  
marvelled, saying; How soon is the fig-tree withered  
21 away! Jesus answered and said unto them; Verily I  
say unto you, if ye have faith, and doubt not, ye shall  
not only do this *which is done* to the fig-tree, but also,  
if ye shall say unto this mountain; Be thou removed,  
22 and be thou cast into the sea; it shall be done. And  
all things whatsoever ye shall ask in prayer, believing,  
ye shall receive.

23 And when he was come into the temple, the chief  
priests and the elders of the people came unto him as  
he was teaching, and said; By what authority doest  
thou these things? and who gave thee this authority?  
24 And Jesus answered and said unto them; I also will  
ask you one thing; which if ye tell me, I in like wise  
25 will tell you by what authority I do these things; The  
baptism of John, whence was it? from heaven, or of  
men? And they reasoned with themselves, saying; If  
we shall say, from heaven; he will say unto us; Why  
26 did ye not then believe him? But if we shall say, of  
men; we fear the people; for all hold John as a proph-  
27 et. And they answered Jesus, and said; We cannot  
tell. And he said unto them; Neither tell I you by  
28 what authority I do these things.—But what think  
ye? A *certain* man had two sons; and he came to the  
first, and said; Son, go work to-day in my vineyard.  
29 He answered and said; I will not; but afterward he  
30 repented, and went. And he came to the other and  
said likewise. And he answered and said; I go, sir;  
31 and went not. Whether of them twain did the will of  
*his* father? They say unto him; The first. Jesus saith

unto them ; Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and the harlots believed him ; and ye, when ye had seen it, repented not afterward, that ye might believe him.——  
 Hear another parable ; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower ; and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first ; and they did unto them likewise. But last of all he sent unto them his son, saying ; They will reverence my son. But when the husbandmen saw the son, they said among themselves ; This is the heir ; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen ? They say unto him ; He will miserably destroy those wicked men ; and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them ; Did ye never read in the scriptures ; “The stone which the builders rejected, the same is become the head of the corner ; this is the Lord’s doing, and it is marvellous in our eyes ?” Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.——And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude ; because they took him for a prophet.——And Jesus answered and spake

2 unto them again by parables, and said ; The kingdom of heaven is like unto a certain king, which made a  
3 marriage for his son, and sent forth his servants to call them that were bidden to the wedding ; and they would  
4 not come. Again, he sent forth other servants, saying ; Tell them which are bidden ; Behold, I have prepared my dinner ; my oxen and *my* fatlings *are* killed, and all  
5 things *are* ready ; come unto the marriage. But they made light of *it*, and went their ways ; one to his farm,  
6 another to his merchandise. And the remnant took his servants, and entreated *them* spitefully, and slew  
7 *them*. But when the king heard *thereof*, he was wroth ; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants ; The wedding is ready, but they which  
9 were bidden were not worthy. Go ye therefore into the high ways, and as many as ye shall find, bid to the  
10 marriage. So those servants went out into the *high-ways*, and gathered together all, as many as they found, both bad and good ; and the wedding was furnished  
11 with guests. And when the king came in to see the guests, he saw there a man which had not on a  
12 wedding garment ; and he saith unto him ; Friend, how camest thou in hither, not having a wedding garment ?  
13 And he was speechless. Then said the king to the servants ; Bind him hand and foot, and take him away, and cast *him* into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they  
16 might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying ; Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man* ; for  
17 thou regardest not the person of men. Tell us, therefore, what thinkest thou ? is it lawful to give tribute unto Cesar, or not ? But Jesus perceived their wickedness, and said ; Why tempt ye me, *ye* hypocrites ?  
19 Shew me the tribute money. And they brought unto

him a penny. And he saith unto them ; Whose *is* this image and superscription ? They say unto him ; Cesar's. Then saith he unto them ; Render therefore unto Cesar the things which are Cesar's ; and unto God the things that are God's. When they had heard *these words*, they marvelled ; and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection ; and asked him, saying ; Master, Moses said ; "If a man die having no children, his brother shall marry his wife, and raise up seed unto his brother." Now there were with us seven brethren ; and the first, when he had married a wife, deceased ; and, having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven ? for they all had her. Jesus answered and said unto them ; Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying ; "I am the God of Abraham, and the God of Isaac, and the God of Jacob ?" God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together ; then one of them, *which was* a lawyer, asked *him* a question, tempting him, and saying ; Master, which *is* the great commandment in the law ? Jesus said unto him ; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the *second* *is* like unto it ; "Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus

42 asked them, saying ; What think ye of Christ ? whose son is he ? They say unto him ; *The son of David.*  
43 He saith unto them ; How then doth David in spirit  
44 call him Lord ? saying ; “The **LORD** said unto my  
Lord ; Sit thou on my right hand, till I make thine  
45 enemies thy footstool.” If David then call him Lord,  
46 how is he his son ? And no man was able to answer  
him a word ; neither durst any man, from that day  
forth, ask him any more questions.

23 Then spake Jesus to the multitude, and to his dis-  
2 ciples, saying ; The scribes and the Pharisees sit in  
3 Moses' seat. All, therefore, whatsoever they bid you  
observe, *that* observe and do ; but do not ye after their  
4 works ; for they say, and do not. For they bind  
heavy burdens, and grievous to be borne, and lay *them*  
5 on men's shoulders ; but they *themselves* will not move  
them with one of their fingers. But all their works  
6 they do for to be seen of men. They make broad  
their phylacteries, and enlarge the borders of their  
7 garments ; and love the uppermost rooms at feasts, and  
the chief seats in the synagogues, and greetings in the  
8 markets, and to be called of men Rabbi, Rabbi. But  
9 be not ye called Rabbi ; for one is your Master ; and  
all ye are brethren. And call no *man* your father upon  
the earth ; for one is your Father, which is in heaven.  
10 Neither be ye called masters ; for one is your Master,  
11 *even* Christ. But he that is greatest among you shall  
12 be your servant. And whosoever shall exalt himself,  
shall be abased ; and he that shall humble himself,  
14 shall be exalted.—But wo unto you, scribes and  
Pharisees, hypocrites ! for ye devour widows' houses,  
and for a pretence make long prayer ; therefore ye  
17 shall receive the greater damnation. Wo unto you,  
scribes and Pharisees, hypocrites ! for ye shut up the  
kingdom of heaven against men ; for ye neither go in  
*yourselves*, neither suffer ye them that are entering to  
15 go in. Wo unto you, scribes and Pharisees, hypocrites !  
for ye compass sea and land to make one proselyte ;  
and when he is made, ye make him two-fold more the

child of hell than yourselves. Wo unto you, ye blind guides, which say ; Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind ! for whether is greater ? the gold, or the temple that sanctifieth the gold ? And ; Whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind ! for whether is greater ? the gift, or the altar that sanctifieth the gift ? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon ; and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein ; and he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Wo unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint, and anise, and cummin ; and have omitted the weightier *matters* of the law, judgment, mercy, and faith. But these ought ye to have done, and not to leave the other undone. Ye blind guides ! which strain at a gnat, and swallow a camel. Wo unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness. Thou blind Pharisee ! cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Wo unto you, scribes and Pharisees, hypocrites ! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wo unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say ; If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye ser- 56

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pents, ye generation of vipers ! how can ye escape the  
34 damnation of hell ? Wherefore, behold, I send unto  
you prophets, and wise men, and scribes ; and *some*  
of them ye shall kill and crucify, and *some* of them shall  
ye scourge in your synagogues, and persecute *them*  
35 from city to city ; that upon you may come all the  
righteous blood, shed upon the earth, from the blood  
of righteous Abel unto the blood of Zacharias, son of  
Barachias, whom ye slew between the temple and the  
36 altar. Verily I say unto you, that all these things shall  
come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets,  
and stonest them which are sent unto thee ; how often  
would I have gathered thy children together, even as a  
hen gathereth her chickens under *her* wings ! and ye  
38 would not. Behold, your house is left unto you deso-  
39 late. For I say unto you ; Ye shall not see me hence-  
forth, till ye shall say ; Blessed is he that cometh in  
the name of the Lord.

24 And Jesus went out, and departed from the temple ;  
and his disciples came to *him*, for to shew him the  
2 buildings of the temple. And Jesus said unto them :  
See ye not all these things ? verily I say unto you, there  
shall not be left here one stone upon another, that shall  
3 not be thrown down. — And as he sat upon the Mount  
of Olives, the disciples came unto him privately, saying ;  
Tell us, when shall these things be ? and what *shall be*  
the sign of thy coming, and of the end of the world ?  
4 And Jesus answered and said unto them ; Take heed  
5 that no man deceive you. For many shall come in  
my name, saying ; I am Christ ; and shall deceive many.  
6 And ye shall hear of wars, and rumours of wars ; see  
that ye be not troubled ; for all *these things* must come  
7 to pass ; but the end is not yet. For nation shall rise  
against nation, and kingdom against kingdom ; and there  
shall be famines, and pestilences, and earthquakes, in  
8 divers places. All these *are* the beginning of sorrows.  
9 Then shall they deliver you up to be afflicted, and shall  
kill you ; and ye shall be hated of all nations for my

name's sake. And then shall many be offended ; and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.

—When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place ; (whoso readeth, let him understand;) then let them which be in Judea flee into the mountains ; let him which is on the house-top not come down to take the things in his house ; neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck, in those days ! But pray ye, that your flight be not in the winter, neither on the sabbath-day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved ; but for the elect's sake those days shall be shortened. Then if any man shall say unto you ; Lo, here is Christ, or there ; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you ; Behold, he is in the desert ; go not forth ; Behold, he is in the secret chambers ; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coining of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.—Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven ; and

then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet ; and they shall gather together his elect from the four winds, from one end of heaven to the other.——Now learn a parable of the fig-tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away ; but my words shall not pass away.——But of that day and hour knoweth no *man*, no, not the angels of heaven, but the Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away ; so shall also the coming of the Son of man be. Then shall two be in the field ; the one shall be taken, and the other left. Two *women* shall be grinding at the mill ; the one shall be taken, and the other left. Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready ; for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ; Blessed *is* that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart ; My lord delayeth his coming ; and shall begin to smite *his* fellow-servants, and shall eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh

not for *him*, and in an hour that he is not ware of ; and 51  
 shall cut him asunder, and appoint *him* his portion with  
 the hypocrites ; there shall be weeping and gnashing  
 of teeth.—Then shall the kingdom of heaven be 25  
 likened unto ten virgins, which took their lamps, and  
 went forth to meet the bridegroom. And five of them 2  
 were wise, and five *were* foolish. They that *were* foolish 3  
 took their lamps, and took no oil with them. But the 4  
 wise took oil in their vessels with their lamps. While 5  
 the bridegroom tarried, they all slumbered, and slept. 6  
 And at midnight there was a cry made ; Behold, the 7  
 bridegroom cometh ; go ye out to meet him. Then all 8  
 those virgins arose, and trimmed their lamps. And the 9  
 foolish said unto the wise ; Give us of your oil, for our 10  
 lamps are gone out. But the wise answered, saying ; 11  
*Not so* ; lest there be not enough for us and you ; go 12  
 ye rather to them that sell, and buy for yourselves. 13  
 And while they went to buy, the bridegroom came ; 14  
 and they that were ready went in with him to the 15  
 marriage ; and the door was shut. Afterwards came also 16  
 the other virgins, saying ; Lord, Lord, open to us. 17  
 But he answered and said ; Verily I say unto you, I 18  
 know you not. Watch, therefore, for ye know neither 19  
 the day nor the hour.—For the kingdom of heaven is 20  
 as a man travelling into a far country, who called his 21  
 own servants, and delivered unto them his goods ; and  
 unto one he gave five talents, to another two, and to  
 another one ; to every man according to his several  
 ability ; and straightway took his journey. Then he  
 that had received the five talents went and traded with  
 the same, and made *them* other five talents. And like- 22  
 wise he that *had received* two, he also gained other 23  
 two. But he that had received one, went and digged 24  
 in the earth, and hid his lord's money. After a long 25  
 time the lord of those servants cometh, and reckoneth  
 with them. And so he that had received five talents, 26  
 came and brought other five talents, saying ; Lord, thou 27  
 deliveredst unto me five talents ; behold, I have gained  
 beside them five talents more. His Lord said unto 28

him ; Well done, *thou* good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord. <sup>22</sup> He also that had received two talents came and said ; Lord, thou deliveredst unto me two talents ; <sup>23</sup> behold, I have gained two other talents beside them. His lord said unto him ; Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the <sup>24</sup> joy of thy lord. Then he which had received the one talent came and said ; Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and <sup>25</sup> gathering where thou hast not strawed ; and I was afraid, and went and hid thy talent in the earth ; lo, <sup>26</sup> *there* thou hast *that is* thine. His lord answered and said unto him ; *Thou* wicked and slothful servant, didst thou know that I reap where I sowed not, and gather <sup>27</sup> where I have not strawed ? Thou oughtest therefore to have put my money to the exchangers ; and *then* at my coming I should have received mine own with <sup>28</sup> usury. Take therefore the talent from him, and give <sup>29</sup> it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance ; but from him that hath not shall be taken away <sup>30</sup> even that which he hath. And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.

<sup>31</sup> When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne <sup>32</sup> of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as <sup>33</sup> a shepherd divideth *his* sheep from the goats ; and he shall set the sheep on his right hand, but the goats on <sup>34</sup> the left. Then shall the King say unto them on his right hand ; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of <sup>35</sup> the world. For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a <sup>36</sup> stranger, and ye took me in ; naked, and ye clothed

me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying ; Lord, when saw we thee an hungered, and fed *thee* ? or thirsty, and gave *thee* drink ? when saw we thee a stranger, and took *thee* in ? or naked, and clothed *thee* ? or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them ; Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand ; Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ; I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. Then shall they also answer, saying ; Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying ; Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment ; but the righteous into life eternal.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples ; Ye know that after two days is *the feast of the passover* ; and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas ; and consulted that they might take Jesus by subtilty, and kill him. But they said ; Not on the feast *day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured *it* on his head as he sat *at meat*. But when his disciples saw *it*, they had indignation, saying ; To what

9 purpose *is* this waste? For this *ointment* might have  
10 been sold for much, and given to the poor. When  
Jesus understood *it*, he said unto them; Why trouble  
ye the woman? for she hath wrought a good work  
11 upon me. For ye have the poor always with you;  
12 but me ye have not always. For in that she hath poured  
this ointment on my body, she did *it* for my burial.  
13 Verily I say unto you, wheresoever this gospel shall be  
preached in the whole world, *there* shall also this, that  
this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went  
15 unto the chief priests, and said *unto them*; What will  
ye give me, and I will deliver him unto you? And they  
16 covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

17 Now the first *day of the feast of unleavened bread* the disciples came to Jesus, saying unto him; Where wilt thou that we prepare for thee to eat the passover?  
18 And he said; Go into the city to such a man, and say unto him; The Master saith; My time is at hand; I will keep the passover at thy house with my disciples.  
19 And the disciples did as Jesus had appointed them;  
20 and they made ready the passover. Now when the  
21 even was come, he sat down with the twelve.—And as they did eat, he said; Verily I say unto you, that  
22 one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto  
23 him; Lord, is it I? And he answered and said; He that dippeth *his* hand with me in the dish, the same  
24 shall betray me. The Son of man goeth, as it is written of him; but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he  
25 had not been born. Then Judas, which betrayed him, answered and said; Master, is it I? He said unto him:  
26 Thou hast said.—And, as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said; Take, eat; this is my body.  
27 And he took the cup, and gave thanks, and gave *it* to them, saying; Drink ye all of it; for this is my blood

of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus unto them ; All ye shall be offended because of me this night ; for it is written ; "I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." But after I am risen again, I will go before you into Galilee. Peter answered and said unto him ; Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him ; Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him ; Though I should die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples ; Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them ; My soul is exceeding sorrowful, even unto death ; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying ; O my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter ; What ! could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation ; the spirit indeed *is* willing, but the flesh is weak. He went away again the second time, and prayed, saying ; O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again ; (for their eyes were heavy;) and he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them ; Are ye sleeping on now, and taking *your*

rest? behold, the hour is at hand, and the Son of man  
 46 is betrayed into the hands of sinners. Rise, let us be  
 going; behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve,  
 came, and with him a great multitude with swords and  
 staves, from the chief priests and elders of the people.  
 48 Now he that betrayed him gave them a sign, saying;  
 Whomsoever I shall kiss, that same is he; hold him  
 49 fast. And forthwith he came to Jesus, and said; Hail,  
 50 Master; and kissed him. And Jesus said unto him;  
 Friend, wherefore art thou come? Then came they  
 51 and laid hands on Jesus, and took him.—And, be-  
 hold, one of them which were with Jesus stretched out  
 his hand, and drew his sword; and struck a servant of  
 52 the high priest, and smote off his ear. Then said Jesus  
 unto him; Put up again thy sword into his place; for  
 all they that take the sword shall perish with the sword.  
 53 Thinkest thou that I cannot now pray to my Father,  
 and he shall presently give me more than twelve le-  
 54 gions of angels? But how then shall the scriptures be  
 55 fulfilled? for thus it must be.—In that same hour  
 said Jesus to the multitudes; Ye are come out as  
 against a thief, with swords and staves for to take me;  
 I sat daily with you teaching in the temple, and ye laid  
 56 no hold on me; but all this was done, that the scrip-  
 tures of the prophets might be fulfilled. Then all the  
 disciples forsook him, and fled.

57 And they that had laid hold on Jesus led *him* away  
 to Caiaphas the high priest, where the scribes and the  
 58 elders were assembled. But Peter followed him afar  
 off, unto the high priest's palace; and went in, and sat  
 59 with the servants to see the end. Now the chief priests  
 and elders, and all the council, sought false witness  
 60 against Jesus, to put him to death. But they found  
 none, though many false witnesses came. At the last  
 61 came two false witnesses, and said; This *fellow* said;  
 I am able to destroy the temple of God, and to build it  
 62 in three days. And the high priest arose, and said unto  
 him; Answerest thou nothing? what *is it which* these

witness against thee? But Jesus held his peace. And <sup>63</sup> the high priest answered and said unto him; I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him; Thou hast said. Nevertheless I say unto you, here-<sup>64</sup>after shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying; He hath <sup>65</sup> spoken blasphemy; what further need have we of wit-  
nesses? behold, now ye have heard his blasphemy. What think ye? They answered and said; He is guilty <sup>66</sup> of death. Then did they spit in his face, and buffeted <sup>67</sup> him; and others smote *him* with the palms of their hands, saying; Prophesy unto us, thou Christ, who is <sup>68</sup> he that smote thee?

Now Peter sat without in the palace. And a dam-<sup>69</sup>sel came unto him, saying; Thou also wast with Jesus of Galilee. But he denied before them all, saying; I <sup>70</sup> know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there; This *fellow* was also with Jesus of Nazareth. And again he denied with an oath; I do <sup>72</sup> not know the man. And after a while came unto him <sup>73</sup> they that stood by, and said to Peter; Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*; I know <sup>74</sup> not the man. And immediately the cock crew. And <sup>75</sup> Peter remembered the words of Jesus, which said unto him; Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

When the morning was come, all the chief priests <sup>27</sup> and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, <sup>2</sup> they led *him* away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, *saying*; I have sinned in that I have betrayed <sup>3</sup>

the innocent blood. And they said ; What *is that* to  
5 us ? see thou *to that*. And he cast down the pieces  
6 of silver in the temple, and departed ; and went and  
hanged himself. ——And the chief priests took the sil-  
ver pieces, and said ; It is not lawful for to put them  
7 into the treasury, because it is the price of blood.  
8 And they took counsel, and bought with them the pot-  
9 ter's field, to bury strangers in. Wherefore that field  
10 was called, the field of blood, unto this day. Then was  
fulfilled that which was spoken by Jeremy the prophet,  
saying ; “ And they took the thirty pieces of silver, the  
price of him that was valued, whom they of the children  
11 of Israel did value, and gave them for the potter's field ;  
as the Lord appointed me.”

11 And Jesus stood before the governor ; and the gov-  
ernor asked him, saying ; Art thou the king of the  
12 Jews ? And Jesus said unto him ; Thou sayest. And  
when he was accused of the chief priests and elders,  
13 he answered nothing. Then saith Pilate unto him ;  
Hearest thou not how many things they witness against  
14 thee ? And he answered him to never a word ; inso-  
much that the governor marvelled greatly. Now at  
15 that feast the governor was wont to release unto the  
16 people a prisoner, whom they would. And they had  
17 then a notable prisoner, called Barabbas. Therefore,  
when they were gathered together, Pilate said unto  
them ; Whom will ye that I release unto you ? Barab-  
18 bas ? or Jesus, which is called Christ ? For he knew  
19 that for envy they had delivered him. ——When he  
was set down on the judgment-seat, his wife sent unto  
him, saying ; Have thou nothing to do with that just  
man ; for I have suffered many things this day in a  
20 dream because of him. ——But the chief priests and  
elders persuaded the multitude, that they should ask  
21 Barabbas, and destroy Jesus. The governor answer-  
ed and said unto them ; Whether of the twain will ye  
22 that I release unto you ? They said ; Barabbas. Pilate  
said unto them ; What shall I do then with Jesus, which  
is called Christ ? *They* all said unto him ; Let him be

crucified. And the governor said ; Why? what evil 20  
 hath he done? But they cried out the more, saying ;  
 Let him be crucified. When Pilate saw that he could 21  
 prevail nothing, but *that* rather a tumult was made, he  
 took water, and washed *his* hands before the multitude,  
 saying ; I am innocent of the blood of this just person ;  
 see ye to it. Then answered all the people, and said ; 25  
 His blood be on us, and on our children. Then released 26  
 he Barabbas unto them ; and when he had scourged  
 Jesus, he delivered *him* to be crucified.—Then the 27  
 soldiers of the governor took Jesus into the common  
 hall, and gathered unto him the whole band of *soldiers*. 28  
 And they stripped him, and put on him a scarlet robe. 29  
 And when they had platted a crown of thorns, they put 30  
*it* upon his head, and a reed in his right hand ; and  
 they bowed the knee before him, and mocked him,  
 saying ; Hail, King of the Jews ! And they spit upon 31  
 him, and took the reed and smote him on the head.  
 And after that they had mocked him, they took the  
 robe off from him, and put his own raiment on him ;  
 and led him away to crucify *him*.

And as they came out, they found a man of Cyrene, 32  
 Simon by name ; him they compelled to bear his cross.  
 And when they were come unto a place called Golgotha, 33  
 that is to say, a place of a skull, they gave him 34  
 vinegar to drink mingled with gall ; and when he had  
 tasted *thereof*, he would not drink. And they cruci- 35  
 fied him, and parted his garments, casting lots. And 36  
 sitting down, they watched him there. And they set 37  
 up over his head his accusation written ; "THIS IS  
**JESUS THE KING OF THE JEWS."** Then 38  
 were there two thieves crucified with him ; one on the  
 right hand, and another on the left.—And they that 39  
 passed by, reviled him, wagging their heads, and say- 40  
 ing ; Thou that destroyest the temple, and buildest *it*  
 in three days, save thyself ; if thou be the Son of God,  
 come down from the cross. Likewise also the chief 41  
 priests, mocking *him*, with the scribes and elders, said ;  
 He saved others, himself he cannot save ; if he be the 42

King of Israel, let him now come down from the cross,  
43 and we will believe him. He trusted in God ; let him  
deliver him now, if he will have him ; for he said ; I  
44 am the Son of God. The thieves also which were  
45 crucified with him, cast the same in his teeth.—Now  
from the sixth hour there was darkness over all the land,  
46 unto the ninth hour. And about the ninth hour Jesus  
cried with a loud voice, saying ; Eli, Eli, lama sabach-  
thani ? that is to say ; My God, my God ; why hast thou  
47 forsaken me ? Some of them that stood there, when they  
48 heard *that*, said ; This *man* calleth for Elias. And  
straightway one of them ran, and took a sponge, and  
49 filled *it* with vinegar, and put *it* on a reed, and gave  
him to drink. The rest said ; Let be ; let us see  
50 whether Elias will come to save him.—Jesus, when  
he had cried again with a loud voice, yielded up the  
51 ghost.—And, behold, the veil of the temple was rent  
in twain from the top to the bottom ; and the earth did  
52 quake, and the rocks rent, and the graves were opened ;  
53 and many bodies of the saints which slept, arose, and  
came out of the graves, and went into the holy city  
54 after his resurrection, and appeared unto many. Now  
when the centurion, and they that were with him watch-  
ing Jesus, saw the earthquake, and those things that  
were done, they feared greatly, saying ; Truly this was  
55 the Son of God.—And many women were there,  
beholding afar off ; which followed Jesus from Galilee,  
56 ministering unto him ; among which was Mary Magdal-  
lene, and Mary the mother of James and Joses, and the  
mother of Zebedee's children.

57 When the even was come, there came a rich man  
of Arimathea, named Joseph, who also himself was  
58 Jesus' disciple. He went to Pilate, and begged the  
body of Jesus. Then Pilate commanded the body to  
59 be delivered. And when Joseph had taken the body,  
60 he wrapped it in a clean linen cloth, and laid it in his own  
new tomb, which he had hewn out in the rock ; and  
he rolled a great stone to the door of the sepulchre,

and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying ; Sir, we remember that that deceiver said, while he was yet alive ; After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people ; He is risen from the dead ; so the last error shall be worse than the first. Pilate said unto them ; Ye have a watch ; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women ; Fear not ye ; for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him ; lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying ; All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them ; Be not afraid ; go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the

watch came into the city, and shewed unto the chief  
 12 priests all the things that were done. And when they  
 were assembled with the elders, and had taken counsel,  
 13 they gave large money unto the soldiers, saying ; Say  
 ye, his disciples came by night, and stole him *away*,  
 14 while we slept. And if this come to the governor's  
 15 ears, we will persuade him, and secure you. So they  
 took the money, and did as they were taught. And  
 this saying is commonly reported among the Jews until  
 this day.

16 Then the eleven disciples went away into Galilee,  
 into a mountain, where Jesus had appointed them.  
 17 And when they saw him, they worshipped him ; but  
 18 some doubted. And Jesus came and spake unto them,  
 saying ; All power is given unto me in heaven and in  
 19 earth. Go ye, and teach all nations, baptizing them  
 20 in the name of the Father, and of the Son, and of the  
 Holy Ghost ; teaching them to observe all things, what-  
 soever I have commanded you. And, lo, I am with  
 you alway, *even* unto the end of the world.

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THE

## GOSPEL

### ACCORDING TO MARK.

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THE beginning of the gospel of Jesus Christ, the  
 2 Son of God. As it is written in Esaias the prophet ;  
 "Behold, I send my messenger before thy face, which  
 3 shall prepare thy way ; The voice of one crying in the  
 wilderness ; Prepare ye the way of the Lord, make his

paths straight ;" John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and all they of Jerusalem ; and were baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. And he preached, saying ; There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water ; but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven, *saying* ; "Thou art my beloved Son, in whom I am well pleased."

And immediately the Spirit driveth him into the wilderness. And he was in the wilderness forty days, tempted of Satan, and was with the wild beasts ; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying ; The time is fulfilled, and the kingdom of God is at hand ; repent ye, and believe the gospel.—Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea ; for they were fishers. And Jesus said unto them ; Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets ; and straightway he called them. And they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum ; and straightway on  
22 the sabbath-day he entered into the synagogue, and  
23 taught. And they were astonished at his doctrine ;  
24 for he taught them as one that had authority, and not  
25 as the scribes.—And there was in their synagogue a  
26 man with an unclean spirit, and he cried out, saying ;  
27 Let *us* alone ; what have we to do with thee, thou  
28 Jesus of Nazareth ? thou art come to destroy us ; I  
29 know thee who thou art, the Holy One of God. And  
30 Jesus rebuked him, saying ; Hold thy peace, and come  
31 out of him. And when the unclean spirit had torn  
32 him, and cried with a loud voice, he came out of him.  
33 And they were all amazed, insomuch that they ques-  
34 tioned among themselves, saying ; What thing is this ?  
35 what new doctrine *is* this ? for with authority com-  
36 mandeth he even the unclean spirits, and they do obey  
37 him. And immediately his fame spread abroad through-  
38 out all the region round about Galilee.

39 And forthwith, when they were come out of the  
40 synagogue, they entered into the house of Simon and  
41 Andrew, with James and John. But Simon's wife's  
42 mother lay sick of a fever ; and anon they tell him of  
43 her. And he came and took her by the hand, and lift  
44 her up ; and immediately the fever left her ; and she  
45 ministered unto them.—And at even, when the sun  
46 did set, they brought unto him all that were diseased,  
47 and them that were possessed with devils ; and all the  
48 city was gathered together at the door. And he healed  
49 many that were sick of divers diseases ; and cast out  
50 many devils, and suffered not the devils to speak, be-  
51 cause they knew him.—And in the morning, a great  
52 while before day, rising up he went out, and departed  
53 into a solitary place, and there prayed. And Simon  
54 and they that were with him followed after him. And  
55 when they had found him, they said unto him ; All  
56 *men* seek for thee. And he said unto them ; Let us  
57 go into the next towns, that I may preach there also ;  
58 for therefore came I forth. And he preached in their  
59 synagogues, throughout all Galilee, and cast out devils.

And there came a leper to him beseeching him, and 40  
 kneeling down to him, and saying unto him; If thou  
 wilt, thou canst make me clean. And Jesus, moved  
 with compassion, put forth *his* hand, and touched him,  
 and saith unto him; I will; be thou clean. And as 41  
 soon as he had spoken, immediately the leprosy de-  
 parted from him, and he was cleansed. And he 42  
 straitly charged him, and forthwith sent him away,  
 and saith unto him; See thou say nothing to any man; 43  
 but go thy way, shew thyself to the priest, and offer  
 for thy cleansing those things which Moses command-  
 ed, for a testimony unto them. But he went out, and 44  
 began to publish *it* much, and to blaze abroad the mat-  
 ter, insomuch that Jesus could no more openly enter  
 into the city; but was without in desert places, and 45  
 they came to him from every quarter.

And again he entered into Capernaum after *some* 2  
 days; and it was noised that he was in the house.  
 And straightway many were gathered together, inso- 2  
 much that there was no room to receive *them*, no, not  
 so much as about the door; and he preached the word 3  
 unto them. And they come unto him, bringing one 4  
 sick of the palsy, which was borne of four. And when  
 they could not come nigh unto him for the press, they  
 uncovered the roof, where he was; and when they had 5  
 broken *it* up, they let down the bed, wherein the sick  
 of the palsy lay. When Jesus saw their faith, he said  
 unto the sick of the palsy; Son, thy sins be forgiven. 6  
 But there were certain of the scribes sitting there, and  
 reasoning in their hearts; Why doth this *man* thus 7  
 speak blasphemies? who can forgive sins but God  
 only? And immediately when Jesus perceived in his 8  
 spirit that they so reasoned within themselves, he said  
 unto them; Why reason ye these things in your hearts?  
 Whether is it easier? to say to the sick of the palsy; 9  
 Thy sins be forgiven? or to say; Arise, take up thy  
 bed, and walk? But that ye may know that the Son 10  
 of man hath power on earth to forgive sins; (he saith  
 to the sick of the palsy;) I say unto thee; Arise, take 11

12 up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying ; We never saw it on this fashion.

13 And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus, sitting at the receipt of custom, and said unto him ;

15 Follow me. And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples ; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples ; How is it that he eateth and drinketh with

17 publicans and sinners ? When Jesus heard *it*, he saith unto them ; They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners.

18 And the disciples of John and the Pharisees used to fast ; and they come and say unto him ; Why do the disciples of John and of the Pharisees fast, but thy

19 disciples fast not ? And Jesus said unto them ; Can the children of the bride-chamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away

21 from them, and then shall they fast in that day. No man seweth a piece of new cloth on an old garment ; else the new piece that filled it up taketh away from

22 the old, and the rent is made worse. And no man putteth new wine into old bottles ; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred ; but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as

they went, to pluck the ears of corn. And the Pharisees said unto him ; Behold, why do they on the sabbath-day that which is not lawful? And he said unto them ; Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? And he said unto them ; The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath.

And he entered again into the synagogue ; and there was a man there which had a withered hand ; and they watched him, whether he would heal him on the sabbath-day, that they might accuse him. And he saith unto the man which had the withered hand ; Stand forth. And he saith unto them ; Is it lawful to do good on the sabbath-days, or to do evil ? to save life, or to kill ? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man ; Stretch forth thine hand. And he stretched *it* out ; and his hand was restored. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

But Jesus withdrew himself with his disciples to the sea ; and a great multitude from Galilee followed him ; and from Judea, and from Jerusalem, and from Idumea, and *from* beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many, insomuch that they pressed upon him, for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying ; Thou art the Son

12 of God. And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would ; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. And 17 Simon he surnamed Peter ; and James the son of Zebedee, and John the brother of James ; and he surnamed them Boanerges, which is, the sons of thunder ; 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, 19 and Thaddeus, and Simon the zealot, and Judas Iscariot, which also betrayed him.

20 And they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him ; for they said ; He is beside himself. And the scribes, which came down from Jerusalem, said ; He hath Beelzebub ; and ; By the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables ; 24 How can Satan cast out Satan ? And if a kingdom be divided against itself, that kingdom cannot stand ; and if an house be divided against itself, that house cannot stand ; and if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man ; and then he will spoil his house. Verily I say unto you, all sins shall be forgiven unto the sons of men, and the blasphemies wherewith soever they shall blaspheme ; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said ; He hath an unclean spirit.

31 There came then his mother and his brethren ; and, 32 standing without, sent unto him, calling him. And the multitude sat about him ; and they said unto him ; Behold, thy mother and thy brethren without seek for

thee. And he answered them, saying ; Who is my mother, or my brethren ? And he looked round about on them which sat about him, and said ; Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

And he began again to teach by the sea-side ; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea ; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine ; Hearken ; Behold, there went out a sower to sow. And it came to pass, as he sowed, some fell by the way-side ; and the fowls came and devoured it up. And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among thorns ; and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground ; and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred. And he said ; He that hath ears to hear, let him hear. — And when he was alone, they that were about him, with the twelve, asked of him the parable. And he said unto them ; Unto you it is given to know the mystery of the kingdom of God ; but unto them that are without all *these* things are done in parables ; that seeing they may see, and not perceive ; and hearing they may hear, and not understand ; lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them ; Know ye not this parable ? and how then will ye know all parables ? The sower soweth the word. And these are they by the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground,

16 who, when they have heard the word, immediately receive it with gladness ; and have no root in themselves, and so endure but for a time ; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And others are they which are sown among thorns ; these are they who hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word ; and it becometh unfruitful. And these are they which are sown on good ground, such as hear the word, and receive *it* ; and bring forth fruit, some thirty fold, some sixty, and some an hundred.——

21 And he said unto them ; Is a candle brought to be put under a bushel, or under a bed ? and not to be set on a candlestick ? For there is nothing hid, which shall not be manifested ; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them ; Take heed what ye hear. With what measure ye mete, it shall be measured to you. For he that hath, to him shall be given ; and he that hath not, from him shall be taken even that which he hath.——And he said ; So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.——And he said ; Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth ; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.——And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he

not unto them ; and when they were alone, he expounded all things to his disciples.

And the same day, when the even was come, he saith unto them ; Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship ; and there were also with him other ships. And there arose a great storm of wind ; and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow ; and they awake him, and say unto him ; Master, carest thou not that we perish ? And he arose, and rebuked the wind, and said unto the sea ; Peace, be still. And the wind ceased, and there was a great calm. And he said unto them ; Why are ye so fearful ? how is it that ye have no faith ? And they feared exceedingly, and said one to another ; What manner of man is this, that even the wind and the sea obey him ?

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs ; and no man could bind him, no, not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces ; neither could any man tame him ; and always, night and day, he was in the tombs, and in the mountains, crying, and cutting himself with stones. But when he saw Jesus afar off, he came, and worshipped him ; and cried with a loud voice, and said ; What have I to do with thee, Jesus, thou Son of the most high God ? I adjure thee by God, that thou torment me not. (For he said unto him ; Come out of the man, thou unclean spirit.) And he asked him ; What is thy name ? And he saith to him ; My name is Legion ; for we are many. And he besought him much that he would not send them away out of the country. Now there was there, nigh unto the moun-

12 tain, a great herd of swine feeding. And the devils besought him, saying ; Send us into the swine, that we  
 13 may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine ; and the herd ran violently down a steep place into the sea ; they were about two thousand ;  
 14 and were choked in the sea. And they that fed them fled, and told *it* in the city, and in the country. And  
 15 they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed,  
 16 and in his right mind ; and they were afraid. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.  
 17 And they began to pray him to depart out of their  
 18 coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he  
 19 might be with him. And he suffered him not, but saith unto him ; Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had  
 20 compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him ; and all *men* did marvel.  
 21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him ; and  
 22 he was nigh unto the sea.—And, behold, there cometh one of the rulers of the synagogue, Jairus by  
 23 name ; and when he saw him, he fell at his feet, and besought him greatly, saying ; My little daughter lieth at the point of death ; *I pray thee*, come and lay thy hands on her, that she may be healed ; and she shall live. And Jesus went with him ; and much people  
 25 followed him, and thronged him.—And a certain  
 26 woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but  
 27 rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. (For she said ; If I may touch but his clothes, I shall be

whole.) And straightway the fountain of her blood 29  
 was dried up ; and she felt in *her* body that she was  
 healed of that plague. And Jesus immediately know- 30  
 ing in himself that virtue had gone out of him, turned  
 him about in the press, and said ; Who touched my 31  
 clothes ? And his disciples said unto him ; Thou seest  
 the multitude thronging thee ; and sayest thou ; Who 32  
 touched me ? And he looked round about to see her  
 that had done this thing. But the woman fearing and 33  
 trembling, knowing what was done in her, came and  
 fell down before him, and told him all the truth. And 34  
 he said unto her ; Daughter, thy faith hath made thee  
 whole ; go in peace, and be whole of thy plague.—— 35  
 While he yet spake, there came from the ruler of the  
 synagogue's *house certain* which said ; Thy daughter 36  
 is dead ; why troublest thou the Master any further ?  
 As soon as Jesus heard the word that was spoken, he  
 saith unto the ruler of the synagogue ; Be not afraid, 37  
 only believe. And he suffered no man to follow him,  
 save Peter, and James, and John the brother of James. 38  
 And he cometh to the house of the ruler of the syna-  
 gogue, and seeth the tumult, and them that wept and 39  
 wailed greatly. And when he was come in, he saith  
 unto them ; Why make ye this ado, and weep ? the 40  
 damsel is not dead, but sleepeth. And they laughed  
 him to scorn. But when he had put them all out, he  
 taketh the father and the mother of the damsel, and 41  
 them that were with him, and entereth in where the  
 damsel was. And he took the damsel by the hand, 42  
 and said unto her ; Talitha, cumi ; which is, being in-  
 terpreted ; Damsel, I say unto thee, arise. And straight- 43  
 way the damsel arose and walked ; for she was *of the*  
*age* of twelve years. And they were astonished with  
 a great astonishment. And he charged them straitly  
 that no man should know it ; and commanded that  
 something should be given her to eat.

And he went out from thence, and came into his 6  
 own country ; and his disciples follow him. And when 2  
 the sabbath-day was come, he began to teach in the

synagogue. And many hearing *him* were astonished, saying ; From whence hath this man these things ? and what wisdom *is* this which is given unto him ? even such mighty works are wrought by his hands. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon ? and are not his sisters here with us ? And they were offended at him. But Jesus said unto them ; A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hand upon a few sick folk, and healed *them*. And he marvelled because of their unbelief.

And he went around about the villages teaching. And he calleth unto him the twelve, and began to send them forth by two and two ; and gave them power over unclean spirits, and commanded them that they should take nothing for *their* journey, save a staff only ; no scrip, no bread, no money in *their* purse ; but *be* shod with sandals ; and put not on two coats. And he said unto them ; In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. — And they went out, and preached that men should repent ; and they cast out many devils, and anointed with oil many that were sick, and healed *them*.

And king Herod heard of *him*, (for his name was spread abroad,) and he said ; That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said ; That it is Elias. And others said ; That it is a prophet, even as one of the prophets. But when Herod heard *thereof*, he said ; John, whom I beheaded, is risen from the dead. — For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. For John had said unto Herod ; It is

not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him ; but she could not. For Herod feared John, knowing that he was a just man and an holy ; and observed him ; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth day made a supper to his lords, high captains, and chief estates of Galilee ; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel ; Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her ; Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother ; What shall I ask ? And she said ; The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying ; I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry, *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought. And he went and beheaded him in the prison ; and brought his head in a charger, and gave it to the damsel ; and the damsel gave it to her mother. And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them ; Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going ; and they had no leisure so much as to eat. And they departed into a desert place by ship privately.—And *the people* saw them departing ; and many knew *him* ; and ran afoot thither out of all cities. And when he came out he saw much people, and was moved with compassion toward them, because they

were as sheep, not having a shepherd ; and he began  
35 to teach them many things.—And when the day was  
now far spent, his disciples came unto him, and said ;  
This is a desert place, and now the time is far passed ;  
36 send them away, that they may go into the country  
round about, and into the villages, and buy themselves  
37 bread ; for they have nothing to eat. He answered  
and said unto them ; Give ye them to eat. And they  
say unto him ; Shall we go and buy two hundred pen-  
38 nyworth of bread, and give them to eat ? He saith unto  
them ; How many loaves have ye ? go and see. And  
when they knew, they say ; Five, and two fishes.  
39 And he commanded them to make all sit down by  
40 companies upon the green grass. And they sat down  
41 in ranks, by hundreds, and by fifties. And when he  
had taken the five loaves and the two fishes, he looked  
up to heaven, and blessed, and brake the loaves, and  
gave *them* to his disciples to set before them ; and the  
42 two fishes divided he among them all. And they did  
43 all eat, and were filled. And they took up twelve  
44 baskets full of the fragments, and of the fishes. And  
they that did eat of the loaves were five thousand  
men.

45 And straightway he constrained his disciples to get  
into the ship, and to go to the other side before unto  
46 Bethsaida, while he sent away the people. And when he  
had sent them away, he departed into a mountain to  
47 pray.—And when even was come, the ship was in  
48 the midst of the sea ; and he alone on the land. And  
he saw them toiling in rowing ; for the wind was con-  
trary unto them. And about the fourth watch of the  
night he cometh unto them, walking upon the sea ; and  
49 would have passed by them. But when they saw him  
walking upon the sea, they supposed it had been a  
50 spirit, and cried out. For they all saw him, and were  
troubled. And immediately he talked with them, and  
saith unto them ; Be of good cheer ; it is I, be not  
51 afraid. And he went up unto them into the ship ; and  
the wind ceased. And they were sore amazed in

themselves beyond measure, and wondered. For they considered not the *miracle* of the loaves ; for their heart was hardened. And when they had passed over, they came into the land of Gennesaret ; and drew to the shore.

And when they were come out of the ship, straight-way they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment ; and as many as touched him were made whole.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem ; and when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands ; (for the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders ; and *when they come* from the market, except they wash, they eat not ; and many other things there be which they have received to hold, *as* the washing of cups, and pots, and of brazen vessels, and tables ;) then the Pharisees and scribes asked him ; Why walk not thy disciples according to the tradition of the elders, but eat bread with defiled hands ? He answered and said unto them ; Well hath Esaias prophesied of you hypocrites, as it is written ; “ This people honoureth me with *their* lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.” For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups ; and many other such like things ye do. And he said unto them ; Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said ; “ Honour thy father and thy mother ;” and ; “ Whoso curseth father or mother, let him die the death.” But ye say ;

If a man shall say to his father or mother ; *It is Corban*, (that is to say, a gift,) by whatsoever thou mightest be profited by me, *he shall be free* ; and ye suffer him no more to do aught for his father or his mother, 12 making the word of God of none effect through your tradition, which ye have delivered ; and many such 13 like things do ye.—And when he had called all the 14 people unto him, he said unto them ; Hearken unto 15 me every one of *you*, and understand. There is nothing 16 from without a man, that entering into him, can 17 defile him ; but the things which come out of him, those 18 are they that defile the man. If any man have ears to 19 hear, let him hear.—And when he was entered into 20 the house from the people, his disciples asked him con- 21 cerning the parable. And he saith unto them ; Are 22 ye so without understanding also? Do ye not perceive, 23 that whatsoever thing from without entereth into the 24 man, *it cannot defile him*? because it entereth not into 25 his heart, but into the belly ; and goeth out into the 26 draught, purging all meats. And he said ; That which 27 cometh out of the man, that defileth the man. For 28 from within, out of the heart of men, proceed evil 29 thoughts ; adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil 30 eye, blasphemy, pride, foolishness ; all these evil things come from within, and defile the man.

31 And from thence he arose, and went into the bor- 32 ders of Tyre and Sidon ; and entered into a house, and 33 would have no man know *it* ; but he could not be hid. 34 For a *certain* woman, whose young daughter had an 35 unclean spirit, heard of him, and came and fell at his 36 feet ; (the woman was a Greek, a Syrophenician by 37 nation;) and she besought him that he would cast forth 38 the devil out of her daughter. But Jesus said unto 39 her ; Let the children first be filled ; for it is not meet 40 to take the children's bread, and to cast *it* unto the 41 dogs. And she answered and said unto him ; Yes, 42 Lord; yet the dogs under the table eat of the chil- 43 dren's crumbs. And he said unto her ; For this say-

ing go thy way ; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ; and looking up to heaven, he sighed, and saith unto him ; Ephphatha, that is, be opened. And straightway his ears were opened ; and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man ; but the more he charged them, so much the more a great deal they published *it*. And they were beyond measure astonished, saying ; He hath done all things well ; he maketh both the deaf to hear, and the dumb to speak.

In those days, the multitude being very great, and having nothing to eat, he called his disciples unto him, and saith unto them ; I have compassion on the multitude ; because *it is* now three days *that* they have been with me, and they have nothing to eat. And if I send them away fasting to their own houses, they will faint by the way ; for divers of them came from far. And his disciples answered him ; From whence can a man satisfy these *men* with bread here in the wilderness ? And he asked them ; How many loaves have ye ? And they said ; Seven. And he commanded the people to sit down on the ground ; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* ; and they did set *them* before the people. And they had a few small fishes ; and he blessed, and commanded to set them also before *them*. So they did eat, and were filled ; and they took up of the broken *meat* that was left, seven baskets. And they that had eaten were about four thousand ; and he sent them away.

10 And straightway he entered into a ship with his dis-  
 11 ciples, and came into the parts of Dalmanutha. And  
 the Pharisees came forth, and began to question with  
 him, seeking of him a sign from heaven, tempting him.  
 12 And he sighed deeply in his spirit, and saith ; Why  
 doth this generation seek after a sign ? Verily I say  
 unto you, there shall no sign be given to this genera-  
 13 tion. And he left them, and entering into the ship  
 again, departed to the other side.

14 Now *the disciples* had forgotten to take bread, ne-  
 15 ther had they in the ship with them more than one  
 loaf. And he charged them, saying ; Take heed, be-  
 ware of the leaven of the Pharisees, and *of* the leaven  
 16 of Herod. And they reasoned among themselves, say-  
 17 ing ; *It is* because we have no bread. And when Je-  
 sus knew *it*, he saith unto them ; Why reason ye, be-  
 cause ye have no bread ? Perceive ye not yet, neither  
 18 understand ? have ye your heart yet hardened ? Having  
 eyes, see ye not ? and having ears, hear ye not ? and  
 19 do ye not remember ? When I brake the five loaves  
 among five thousand, how many baskets full of frag-  
 ments took ye up ? They say unto him ; Twelve.  
 20 And when the seven among four thousand, how many  
 baskets full of fragments took ye up ? And they said ;  
 21 Seven. And he said unto them ; How is it that ye do  
 not understand ?

22 And he cometh to Bethsaida. And they bring a  
 blind man unto him, and besought him to touch him.  
 23 And he took the blind man by the hand, and led him  
 out of the town ; and when he had spit on his eyes,  
 and put his hands upon him, he asked him if he saw  
 24 aught. And he looked up, and said ; I see men, as  
 25 trees, walking. After that, he put *his* hands again upon  
 his eyes, and made him look up ; and he was restored,  
 26 and saw every man clearly. And he sent him away  
 to his house, saying ; Neither go into the town, nor tell  
*it* to any in the town.

27 And Jesus went out, and his disciples, into the towns  
 of Cesarea Philippi. And by the way he asked his

disciples, saying unto them ; Whom do men say that I am ? And they answered ; John the Baptist ; but some say Elias ; and others, one of the prophets. And he saith unto them ; But whom say ye that I am ? And Peter answereth and saith unto him ; Thou art the Christ. And he charged them that they should tell no man of him.—And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and the scribes, and be killed, and after three days rise again ; and he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about, and looked on his disciples, he rebuked Peter, saying ; Get thee behind me, Satan ; for thou savourest not the things that be of God, but the things that be of men. —And when he had called the people unto him with his disciples also, he said unto them ; Whosoever will follow after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it ; but whosoever shall lose his life for my sake and the gospel's, shall save it. (For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?) Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them ; Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves ; and he was transfigured before them. And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias, with Moses ; and they were talking with Jesus. And Peter answered and said to Jesus ; Master, it is good

for us to be here ; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say ; for they were sore afraid.

7 And there was a cloud that overshadowed them ; and a voice came out of the cloud ; This is my beloved

8 Son ; hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus

9 only with themselves. And as they came down from the mountain, he charged them, that they should tell no man what things they had seen, till the Son of man

10 were risen from the dead.——And they kept that saying with themselves, questioning one with another what

11 the rising from the dead should mean. And they asked him, saying ; Why say the scribes that Elias must first

12 come ? And he answered and told them ; Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many

13 things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with

15 them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him*,

16 saluted him. And he asked them ; What question ye

17 among yourselves ? And one of the multitude answered and said ; Master, I have brought unto thee my son,

18 which hath a dumb spirit. And wheresoever he taketh him, he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away. And I spake to thy

19 disciples that they should cast him out, and they could not. He answereth, and saith unto them ; O faithless generation, how long shall I be with you ? how long

20 shall I suffer you ? bring him unto me. And they brought him unto him. And when he saw him, straightway the spirit tare him ; and he fell on the ground, and

21 swallowed, foaming. And he asked his father ; How long is it ago, since this came unto him ? And he said ;

22 Of a child ; and oft-times it hath cast him into the fire,

and into the waters, to destroy him ; but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him ; If thou canst believe ; all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears ; I believe ; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him ; Thou dumb and deaf spirit, I charge thee ; Come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him. And he was as one dead, insomuch that many said, he is dead. But Jesus took him by the hand, and lifted him up ; and he arose. ——And when he was come into the house, his disciples asked him privately ; Why could not we cast him out ? And he said unto them ; This kind can come forth by nothing, but by prayer and fasting.

And they departed thence, and passed through Galilee ; and he would not that any man should know it. For he taught his disciples, and said unto them ; The Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

And he came to Capernaum ; and being in the house, he asked them ; What was it that ye disputed among yourselves by the way ? But they held their peace ; for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them ; If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them, and when he had taken him in his arms, he said unto them ; Whosoever shall receive one of such children in my name, receiveth me ; and whosoever shall receive me, receiveth not me, but him that sent me. ——And John answered him, saying ; Master, we saw one casting out devils in thy name ; and we forbade him, because he followeth not us. But Jesus

said ; Forbid him not. For there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against you, is on your part. For whosoever shall give you a cup of water to drink for the reason that ye belong to Christ, verily I say unto you, he shall not lose his reward. — And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off ; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off ; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out ; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire ; and every sacrifice shall be salted with salt. — Salt is good ; but if the salt have lost his saltiness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

10 And he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan ; and the people resort unto him again ; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him ; Is it lawful for a man to put away his wife ? tempting him. And he answered and said unto them ; What did Moses command you ? And they said ; Moses suffered to write a bill of divorce, and to put her away. And Jesus answered and said unto them ; For the hardness of your heart he wrote you this precept. But from the beginning of the creation, God made them male and female. “ For this cause shall a man leave his father and mother, and

cleave to his wife ; and they twain shall be one flesh." 8  
 So then they are no more twain, but one flesh. What 9  
 therefore God hath joined together, let not man put 10  
 asunder.—And in the house his disciples asked him 11  
 again of the same *matter*. And he saith unto them ; 12  
 Whosoever shall put away his wife, and marry another, 13  
 committeth adultery against her. And if a woman shall 14  
 put away her husband, and be married to another, she 15  
 committeth adultery.

And they brought young children to him; that he 13  
 should touch them ; and *his* disciples rebuked those 14  
 that brought *them*. But when Jesus saw *it*, he was 15  
 much displeased, and said unto them ; Suffer the little 16  
 children to come unto me, forbid them not; for of 17  
 such is the kingdom of God. Verily I say unto you, 18  
 whosoever shall not receive the kingdom of God as a 19  
 little child, he shall not enter therein. And he took 20  
 them up in his arms, put *his* hands upon them, and 21  
 blessed them.

And when he was gone forth into the way, there 17  
 came one running, and kneeled to him, and asked 18  
 him ; Good Master, what shall I do that I may inherit 19  
 eternal life? And Jesus said unto him ; Why callest 20  
 thou me good? *there is* none good, but one, *that is* 21  
 God. Thou knowest the commandments ; "Do not 22  
 commit adultery ; Do not kill ; Do not steal ; Do not 23  
 bear false witness ; Defraud not ; Honour thy father 24  
 and mother." And he answered and said unto him ; 25  
 Master, all these have I observed from my youth. 26  
 Then Jesus beholding him, loved him, and said unto 27  
 him ; One thing thou lackest ; go thy way, sell what- 28  
 soever thou hast, and give to the poor ; and thou shalt 29  
 have treasure in heaven ; and come, take up the cross, 30  
 and follow me. And he was sad at that saying, and 31  
 went away grieved ; for he had great possessions.— 32  
 And Jesus looked round about, and saith unto his 33  
 disciples ; How hardly shall they that have riches enter 34  
 into the kingdom of God! And the disciples were 35  
 astonished at his words. But Jesus answereth again,

and saith unto them ; Children, how hard is it for them that trust in riches to enter into the kingdom of God !

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of 26 God. And they were astonished out of measure, saying 27 among themselves ; Who then can be saved ? And Jesus looking upon them, saith ; With men *it is* impossible, but not with God ; for with God all things are possible.

28 Peter began to say unto him ; Lo, we have left all, 29 and have followed thee. Jesus answered and said ; Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and for the 30 gospel's sake, but he shall receive an hundred-fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and 31 in the world to come, eternal life. But many *that are* first shall be last ; and the last, first.

32 And they were in the way, going up to Jerusalem ; and Jesus went before them ; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things 33 should happen unto him, *saying* ; Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the 34 Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying ; Master, we would that thou should- 36 est do for us whatsoever we shall desire. And he said unto them ; What would ye that I should do for you ? 37 They said unto him ; Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, 38 in thy glory. But Jesus said unto them ; Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized

with? And they said unto him; We can. And Jesus 39  
 said unto them; Ye shall indeed drink of the cup that  
 I drink of; and with the baptism that I am baptized  
 withal shall ye be baptized; but to sit on my right hand  
 40 and on *my* left hand, is not mine to give, but *it shall be*  
*given to them* for whom it is prepared. And when the  
 41 ten heard *it*, they began to be much displeased with  
 James and John. But Jesus called them to him, and  
 42 saith unto them; Ye know, that they which are ac-  
 counted to rule over the Gentiles, exercise lordship  
 over them, and their great ones exercise authority upon  
 them. But so shall it not be among you; but whoso-  
 43 ever will be great among you, shall be your minister;  
 and whosoever of you will be the chiefest, shall be  
 44 servant of all; for even the Son of man came not to be  
 ministered unto, but to minister, and to give his life a  
 45 ransom for many.

And they came to Jericho; and as he went out of  
 Jericho with his disciples, and a great number of peo-  
 ple, blind Bartimeus, the son of Timeus, sat by the  
 highway-side begging. And when he heard that it was  
 47 Jesus of Nazareth, he began to cry out, and say; Je-  
 sus, *thou* son of David, have mercy on me. And many  
 charged him that he should hold his peace; but he  
 cried the more a great deal; Thou son of David, have  
 48 mercy on me. And Jesus stood still, and commanded  
 him to be called; and they call the blind man, saying  
 unto him; Be of good comfort, rise; he calleth thee.  
 And he, casting away his garment, rose, and came to  
 49 Jesus. And Jesus answered and said unto him; What  
 wilt thou that I should do unto thee? The blind man  
 said unto him; Lord, that I might receive my sight.  
 And Jesus said unto him; Go thy way; thy faith hath  
 50 made thee whole. And immediately he received his  
 51 sight, and followed him in the way.

And when they came nigh to Jerusalem, unto Beth- 11  
 phage and Bethany, at the mount of Olives, he sendeth  
 forth two of his disciples, and saith unto them; Go 2  
 your way into the village over against you; and as soon

as ye be entered into it, ye shall find a colt tied, where-  
 3 on never man sat ; loose him, and bring *him*. And if any man say unto you ; Why do ye this ? say ye ; The Lord hath need of him ; and straightway he will send  
 4 him hither. And they went their way, and found a colt tied by the door without, in a place where two  
 5 ways met ; and they loose him. And certain of them that stood there said unto them ; What do ye, loosing  
 6 the colt ? And they said unto them even as Jesus had  
 7 commanded ; and they let them go. And they brought the colt to Jesus, and cast their garments on him ; and  
 8 he sat upon him. And many spread their garments in the way ; and others cut down branches off the trees,  
 9 and strawed them in the way. And they that went before, and they that followed, cried, saying ; Hosanna ; blessed is he that cometh in the name of the Lord ;  
 10 Blessed be the coming kingdom of our father David ;  
 11 Hosanna in the highest.—And Jesus entered into Jerusalem, and into the temple ; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany, with the twelve.

12 And on the morrow, when they were come from  
 13 Bethany, he was hungry ; and seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon ; and when he came to it, he found nothing but leaves ; for the time of figs was not *yet*. And he answered and said unto it ; No man eat fruit of thee hereafter for ever. And his disciples heard *it*.—  
 15 And they come to Jerusalem ; and he went into the temple, and began to cast out them that sold and bought in the temple ; and overthrew the tables of the money-changers, and the seats of them that sold doves ; and would not suffer that any man should carry *any* vessel  
 17 through the temple. And he taught, saying unto them ; Is it not written ; “ My house shall be called, of all nations, the house of prayer ? but ye have made it a den of thieves.” And the scribes and chief priests heard *it*, and sought how they might destroy him ; for

they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.—And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him ; Master, behold, the fig-tree which thou cursedst is withered away. And Jesus, answering, saith unto them ; Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain ; Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive *them* : and ye shall have *them*. And when ye stand praying, forgive, if ye have aught against any ; that your Father also which is in heaven may forgive you your trespasses. But, if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And they come again to Jerusalem. And as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him ; By what authority doest thou these things ? and who gave thee this authority, to do these things ? And Jesus answered and said unto them ; I will also ask of you one question ; and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men ? answer me. And they reasoned with themselves, saying ; If we shall say ; From heaven, he will say ; Why then did ye not believe him ? But if we shall say ; Of men ; they feared the people ; for all *men* counted John, that he was a prophet indeed. And they answered and said unto Jesus ; We cannot tell. And Jesus, answering, saith unto them ; Neither do I tell you, by what authority I do these things.—And he began to speak unto them by parables ; A *certain* man planted a vine-yard, and set an hedge about *it*, and digged *a place* for the wine-fat, and built a tower ; and let it out to hus-

2 bandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the 3 vineyard. And they caught him, and beat *him*, and 4 sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And he sent another; and him they killed; and many others, beating some, and killing 6 some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying; They will 7 reverence my son. But those husbandmen said among themselves; This is the heir; come, let us kill him, 8 and the inheritance shall be ours. And they took him, 9 and killed *him*, and cast *him* out of the vineyard. What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the 10 vineyard unto others. And have ye not read this scripture; “The stone which the builders rejected, is 11 become the head of the corner; this was the Lord’s 12 doing, and it is marvellous in our eyes?”—And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them. And they left him, and went their way.

13 And they send unto him certain of the Pharisees, 14 and of the Herodians, to catch him in *his* words. And when they were come, they say unto him; Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth; is it lawful to give tribute to 15 Cesar, or not? shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them; Why tempt ye me? bring me a penny, that I may see 16 it. And they brought *it*. And he saith unto them; Whose *is* this image, and superscription? And they 17 said unto him; Cesar’s. And Jesus, answering, said unto them; Render to Cesar the things that are Cesar’s, and to God the things that are God’s. And 18 they marvelled at him.—Then come unto him the

Sadducees, which say there is no resurrection ; and they asked him, saying ; Master, Moses wrote unto us, 19  
 “if a man’s brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.” Now there 20  
 were seven brethren ; and the first took a wife, and dying left no seed. And the second took her and 21  
 died, neither left he any seed ; and the third likewise. 22  
 And the seven had her, and left no seed. Last of all, 23  
 the woman died also. In the resurrection therefore, 24  
 when they shall rise, whose wife shall she be of them ? 25  
 for the seven had her to wife. And Jesus, answering, 26  
 said unto them ; Do ye not therefore err, because ye 27  
 know not the scriptures, neither the power of God ? 28  
 For when they shall rise from the dead, they neither 29  
 marry, nor are given in marriage, but are as the angels 30  
 in heaven. And as touching the dead, that they rise, 31  
 have ye not read in the book of Moses, how in the 32  
 bush God spake unto him, saying ; “I am the God of 33  
 Abraham, and the God of Isaac, and the God of Jacob ?” 34  
 He is not the God of the dead, but of the living. Ye 35  
 therefore do greatly err.—And one of the scribes 36  
 came, and having heard them reasoning together, and 37  
 perceiving that he had answered them well, asked him ; 38  
 Which is the first commandment of all ? And Jesus 39  
 answered him ; The first commandment of all *is* ; 40  
 “Hear, O Israel, the Lord our God is one Lord ; and 41  
 thou shalt love the Lord thy God with all thy heart, 42  
 and with all thy soul, and with all thy mind, and with 43  
 all thy strength.” This *is* the first commandment. 44  
 And the second *is* like, *namely* this ; “Thou shalt love 45  
 thy neighbour as thyself.” There is none other com- 46  
 mandment greater than these. And the scribe said 47  
 unto him ; Well, Master, thou hast said the truth, for 48  
 there is one *God*, and there is none other but he ; and 49  
 to love him with all the heart, and with all the under- 50  
 standing, and with all the soul, and with all the strength, 51  
 and to love *his* neighbour as himself, *is more* than all 52  
 whole burnt-offerings and sacrifices. And when Jesus 53

saw that he answered discreetly, he said unto him ;  
 Thou art not far from the kingdom of God. And no  
 35 man after that durst ask him any question.—And  
 Jesus answered and said, while he taught in the temple ;  
 How say the scribes, that Christ is the son of David ?  
 36 For David himself said by the Holy Ghost ; “ The  
 LORD saith to my Lord ; Sit thou on my right hand,  
 37 till I make thine enemies thy footstool.” David there-  
 fore himself calleth him Lord ; and whence is he *then*  
 his son ?—And the common people heard him gladly.  
 38 And he said unto them in his doctrine ; Beware of the  
 scribes, which love to go in long clothing, and *love* salu-  
 39 tations in the market-places, and the chief seats in the  
 40 synagogues, and the uppermost rooms at feasts ; which  
 devour widows’ houses, and for a pretence make long  
 prayers ; these shall receive greater damnation.  
 41 And Jesus sat over against the treasury, and beheld  
 how the people cast money into the treasury. And  
 42 many that were rich cast in much. And there came a  
 certain poor widow, and she threw in two mites, which  
 43 make a farthing. And he called unto him his disciples,  
 and said unto them ; Verily I say unto you, that this poor  
 widow hath cast more in, than all they which have cast  
 44 into the treasury. For all *they* did cast in of their  
 abundance ; but she of her want did cast in all that she  
 had, *even* all her living.  
 13 And as he went out of the temple, one of his disciples  
 saith unto him ; Master, see what manner of stones,  
 2 and what buildings *are here* ! And Jesus, answering,  
 said unto him ; Seest thou these great buildings ? there  
 shall not be left one stone upon another, that shall not  
 3 be thrown down.—And as he sat upon the mount of  
 Olives, over against the temple, Peter, and James, and  
 4 John, and Andrew, asked him privately ; Tell us, when  
 shall these things be, and what *shall be* the sign, when  
 5 all these things shall be fulfilled ? And Jesus answering  
 them, began to say ; Take heed lest any *man* deceive  
 6 you. For many shall come in my name, saying ; I  
 7 am *Christ* ; and shall deceive many. And when ye

shall hear of wars, and rumours of wars, be ye not troubled ; for *such things* must needs be ; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom ; and there shall be earthquakes in *divers* places, and there shall be famines, and troubles. These *are* the beginnings of sorrows. But take heed to yourselves ; for they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings, for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate ; but whatsoever shall be given you in that hour, that speak ye ; for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men*, for my name's sake. But he that shall endure unto the end, the same shall be saved.—But when ye shall see the abomination of desolation standing where it ought not ; (let him that readeth understand ;) then let them that be in Judea flee to the mountains ; and let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house ; and let him that is in the field not turn back again for to take up his garment. But wo to them that are with child, and to them that give suck in those days ! And pray ye, that your flight be not in the winter. For *in* those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved ; but for the elect's sake, whom he hath chosen, he hath shortened the days.—And then if any man shall say to you ; Lo, here is Christ ; or ; Lo, *he is* there ; believe *him* not. For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce,

23 if *it were* possible, even the elect. But take ye heed,  
 24 behold, I have foretold you all things.—But in those  
 25 days, after that tribulation, the sun shall be darkened  
 26 and the moon shall not give her light ; and the stars of  
 27 heaven shall fall, and the powers that are in heaven  
 28 shall be shaken. And then shall they see the Son of  
 29 man coming in the clouds, with great power and glory.  
 30 And then shall he send his angels, and shall gather to-  
 31 gether his elect from the four winds, from the utter-  
 32 most part of the earth to the uttermost part of heaven.  
 33 —Now learn a parable of the fig-tree ; when her  
 34 branch is yet tender, and putteth forth leaves, ye know  
 35 that summer is near. So ye in like manner, when ye  
 36 shall see these things come to pass, know that it is  
 37 nigh, *even* at the doors. Verily I say unto you, that  
 38 this generation shall not pass, till all these things be  
 39 done. Heaven and earth shall pass away ; but my  
 40 words shall not pass away.—But of that day or *that*  
 41 hour knoweth no man, no, not the angels which are in  
 42 heaven, neither the Son, but the Father. Take ye  
 43 heed, watch and pray ; for ye know not when the time  
 44 is. *For the Son of man is* as a man taking a far journey,  
 45 who left his house, and gave authority to his servants,  
 46 and to every man his work, and commanded the porter  
 47 to watch. Watch ye therefore ; for ye know not when  
 48 the master of the house cometh, at even, or at midnight,  
 49 or at the cock-crowing, or in the morning ; lest coming  
 50 suddenly, he find you sleeping. And what I say unto  
 51 you, I say unto all ; Watch.

14 After two days was *the feast of* the passover, and of  
 unleavened bread ; and the chief priests and the scribes  
 sought how they might take him by craft, and put *him*  
 2 to death. But they said ; Not on the *feast-day*, lest  
 there be an uproar of the people.

3 And being in Bethany in the house of Simon the  
 leper, as he sat at meat, there came a woman having  
 an alabaster-box of ointment, of spikenard very precious ;  
 and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within them-

5  
selves, and said ; Why was this waste of the ointment  
6  
made ? For this ointment might have been sold for more  
7  
than three hundred pence, and have been given to the  
8  
poor. And they murmured against her. And Jesus  
9  
said ; Let her alone ; why trouble ye her ? she hath  
10  
wrought a good work on me. For ye have the poor  
11  
with you always, and whosoever ye will ye may do  
12  
them good ; but me ye have not always. She hath  
13  
done what she could ; she is come aforehand to anoint  
14  
my body to the burying. Verily I say unto you, where-  
15  
soever this gospel shall be preached throughout the  
16  
whole world, *this* also that she hath done shall be  
17  
spoken of, for a memorial of her.

18  
And Judas Iscariot, one of the twelve, went unto the  
19  
chief priests, to betray him unto them. And when they  
20  
heard *it*, they were glad ; and promised to give him  
21  
money. And he sought, how he might conveniently  
betray him.

22  
And the first day of unleavened bread, when they  
23  
killed the passover, his disciples said unto him ; Where  
24  
wilt thou that we go and prepare, that thou mayest eat  
25  
the passover ? And he sendeth forth two of his disci-  
26  
ples, and saith unto them ; Go ye into the city ; and  
27  
there shall meet you a man bearing a pitcher of water ;  
28  
follow him ; and wheresoever he shall go in, say ye to  
29  
the good-man of the house ; The Master saith ; Where  
30  
is the guest-chamber, where I shall eat the passover  
31  
with my disciples ? And he will show you a large upper  
32  
room furnished *and* prepared ; there make ready for  
33  
us. And his disciples went forth, and came into the  
34  
city, and found as he had said unto them ; and they  
35  
made ready the passover. And in the evening he  
36  
cometh with the twelve.—And as they sat, and did  
37  
eat, Jesus said ; Verily I say unto you, one of you  
38  
which eateth with me, shall betray me. And they be-  
39  
gan to be sorrowful, and to say unto him one by one ;  
40  
*Is it I ?* and another *said* ; *Is it I ?* And he answered  
41  
and *said* unto them ; *It is* one of the twelve that dippeth  
42  
with me in the dish. The Son of man indeed goeth,

as it is written of him ; but wo to that man by whont  
the Son of man is betrayed ! good were it for that man  
21 if he had never been born.—And as they did eat,  
Jesus took bread, and blessed and brake *it*, and gave  
22 to them, and said ; Take ; this is my body. And he  
took the cup, and when he had given thanks, he gave  
23 *it* to them ; and they all drank of it. And he said unto  
them ; This is my blood of the new testament, which  
24 is shed for many. Verily I say unto you, I will drink  
no more of the fruit of the vine, until that day, that I  
drink it new in the kingdom of God.

25 And when they had sung an hymn, they went out  
26 into the mount of Olives. And Jesus saith unto them ;  
All ye shall be offended because of me this night ; for  
it is written ; “I will smite the shepherd, and the sheep  
27 shall be scattered.” But after that I am risen, I will  
28 go before you into Galilee. But Peter said unto him ;  
29 Although all shall be offended, yet *will* not I. And  
Jesus saith unto him ; Verily I say unto thee, that this  
30 day, *even* in this night, before the cock crow twice, thou  
31 shalt deny me thrice. But he spake the more vehemently ; If I should die with thee, I will not deny thee  
in any wise. Likewise also said they all.

32 And they came to a place, which was named Geth-  
semane ; and he saith to his disciples ; Sit ye here,  
33 while I shall pray. And he taketh with him Peter,  
and James, and John ; and began to be sore amazed,  
34 and to be very heavy. And he saith unto them ; My  
soul is exceeding sorrowful unto death ; tarry ye here,  
35 and watch. And he went forward a little, and fell on  
the ground ; and prayed that, if it were possible, the  
36 hour might pass from him. And he said ; Abba, Fa-  
ther, all things *are* possible unto thee ; take away this  
cup from me. Nevertheless, not what I will, but what  
37 thou wilt. And he cometh, and findeth them sleeping ;  
and saith unto Peter ; Simon, sleepest thou ? couldest  
38 not thou watch one hour ? Watch ye and pray, lest ye  
enter into temptation ; the spirit truly *is* ready, but the  
39 flesh *is* weak. And again he went away, and prayed,

and spake the same words. And when he returned, 40  
 he found them asleep again ; for their eyes were heavy, 41  
 neither wist they what to answer him. And he cometh  
 the third time, and saith unto them ; Are ye sleeping  
 on now, and taking *your* rest ? it is enough, the hour is  
 come ; behold, the Son of man is betrayed into the  
 hands of sinners. Rise up, let us go ; lo, he that be- 42  
 trayeth me is at hand.

And immediately, while he yet spake, cometh Judas, 43  
 one of the twelve, and with him a great multitude with  
 swords and staves, from the chief priests, and the  
 scribes, and the elders. And he that betrayed him  
 had given them a token, saying ; Whomsoever I shall 44  
 kiss, that same is he ; take him, and lead *him* away  
 safely. And as soon as he was come, he goeth straight- 45  
 way to him, and saith ; Master, master ; and kissed him. 46  
 And they laid their hands on him, and took him. 47  
 —And one of them that stood by, drew a sword, 48  
 and smote a servant of the high priest, and cut off his  
 ear. And Jesus answered and said unto them ; Ye 49  
 are come out as against a thief, with swords and *with*  
 staves to take me. I was daily with you in the temple, 50  
 teaching, and ye took me not ; but the scriptures must  
 be fulfilled. And they all forsook him and fled. And 51  
 there followed him a certain young man, having a linen  
 cloth cast about *his* naked *body* ; and the young men  
 laid hold on him. And he left the linen cloth, and fled 52  
 from them naked.

And they led Jesus away to the high priest ; and 53  
 with him were assembled all the chief priests, and the  
 elders, and the scribes. And Peter followed him afar 54  
 off, even into the palace of the high priest ; and he sat  
 with the servants, and warmed himself at the fire. 55  
 And the chief priests, and all the council, sought for  
 witness against Jesus to put him to death ; and found 56  
 none. For many bare false witness against him, but 57  
 their witness agreed not together. And there arose  
 certain, and bare false witness against him, saying ; 58  
 We heard him say ; I will destroy this temple that is 59

made with hands, and within three days I will build  
 59 another made without hands. But neither so did their  
 60 witness agree together. And the high priest stood up  
 in the midst, and asked Jesus, saying ; Answerest thou  
 nothing ? what is it *which* these witness against thee ?  
 61 But he held his peace, and answered nothing. Again  
 the high priest asked him, and said unto him ; Art  
 62 thou the Christ, the Son of the Blessed ? And Jesus  
 said ; I am ; and ye shall see the Son of man sitting on  
 the right hand of power, and coming in the clouds of  
 63 heaven. Then the high priest rent his clothes, and  
 64 saith ; What need we any further witnesses ? Ye have  
 heard the blasphemy ; what think ye ? And they all  
 65 condemned him to be guilty of death.—And some  
 began to spit on him, and to cover his face, and to  
 buffet him, and to say unto him ; Prophesy. And the  
 servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there  
 67 cometh one of the maids of the high priest ; and when  
 she saw Peter warming himself, she looked upon him,  
 and said ; And thou also wast with Jesus of Nazareth.  
 68 But he denied, saying ; I know not, neither understand  
 I what thou sayest. And he went out into the porch ;  
 69 and the cock crew. And a maid saw him again, and  
 began to say to them that stood by ; This is *one* of  
 70 them. And he denied it again. And a little after,  
 they that stood by said again to Peter ; Surely thou  
 art *one* of them ; for thou art a Galilean, and thy speech  
 71 agreeth *thereto*. But he began to curse and to swear,  
 72 saying ; I know not this man of whom ye speak. And  
 the second time the cock crew. And Peter called to  
 mind the word that Jesus said unto him ; Before the  
 cock crow twice, thou shalt deny me thrice. And  
 when he thought thereon, he wept.

15 And straightway in the morning the chief priests held  
 a consultation with the elders and scribes, and the  
 whole council, and bound Jesus, and carried *him* away,  
 2 and delivered *him* to Pilate. And Pilate asked him ;  
 Art thou the King of the Jews ? And he answering,

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24 with myrrh ; but he received *it* not. And when they had crucified him, they part his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over ; “ **THE KING OF THE JEWS.** ” And with him they crucify two thieves ; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith ; “ And he was numbered with the transgressors.” And they that passed by, railed on him, wagging their heads, and saying ; Ah ; thou that destroyest the temple, and buildest *it* in three days ; save thyself, and come down from the cross. Likewise also the chief priests, mocking among themselves with the scribes, said ; He saved others, cannot he save himself ? Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.—And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying ; Eloi, Eloi ; lama sabacthani ? which is, being interpreted ; My God, my God ; wly hast thou forsaken me ? And some of them that stood by, when they heard *it*, said ; Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying ; Let alone ; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.—And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said ; Truly this man was the Son of God.—There were also women looking on afar off ; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome ; who also, when he was in Galilee, followed him, and ministered unto him ; and many other women which came up with him unto Jerusalem.

And now, when the even was come, (because it was 42  
 the preparation, that is, the day before the sabbath,) 43  
 Joseph of Arimathea, an honourable counsellor, which 44  
 also waited for the kingdom of God, came, and went 45  
 in boldly unto Pilate, and craved the body of Jesus. 46  
 And Pilate marvelled, if he were already dead; and 47  
 calling unto him the centurion, he asked him whether 48  
 he had been any while dead. And when he knew it 49  
 of the centurion, he gave the body to Joseph. And he 50  
 bought fine linen, and took him down, and wrapped 51  
 him in the linen; and laid him in a sepulchre which 52  
 was hewn out of a rock; and rolled a stone unto the 53  
 door of the sepulchre. And Mary Magdalene and 54  
 Mary *the mother* of Joses beheld where he was laid.

And when the sabbath was past, Mary Magdalene, 16  
 and Mary *the mother* of James, and Salome, had bought 17  
 sweet spices, that they might come and anoint him. 18  
 And very early in the morning, the first *day* of the 19  
 week, they came unto the sepulchre, at the rising of 20  
 the sun. And they said among themselves; Who shall 21  
 roll us away the stone from the door of the sepulchre? 22  
 And when they looked they saw that the stone was 23  
 rolled away; for it was very great. And entering into 24  
 the sepulchre, they saw a young man sitting on the 25  
 right side, clothed in a long white garment; and they 26  
 were affrighted. And he saith unto them; Be not af- 27  
 righted; ye seek Jesus of Nazareth, which was cruci- 28  
 fied; he is risen, he is not here; behold the place 29  
 where they laid him. But go your way, tell his disci- 30  
 ples and Peter, that he goeth before you into Galilee; 31  
 there shall ye see him, as he said unto you. And they 32  
 went out, and fled from the sepulchre; for they trem- 33  
 bled, and were amazed, neither said they any thing to 34  
 any *man*; for they were afraid.

Now, when *Jesus* was risen early, the first *day* of the 35  
 week, he appeared first to Mary Magdalene, out of 36  
 whom he had cast seven devils. *And* she went and 37  
 told them that had been with him, as they mourned and 38  
 wept. *And* they, when they had heard that he was 39  
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12 alive, and had been seen of her, believed not.—After that, he appeared in another form unto two of them, as  
 13 they walked, and went into the country. And they went and told *it* unto the residue; neither believed they  
 14 them.—Afterward he appeared unto the eleven, as they sat at meat; and upbraided them with their unbelief, and hardness of heart, because they believed not  
 15 them which had seen him after he was risen. And he said unto them; Go ye into all the world, and preach  
 16 the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not,  
 17 shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils;  
 18 they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.  
 19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand  
 20 of God; and they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

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THE

**GOSPEL****ACCORDING TO LUKE.**


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FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most  
 2 surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses

and ministers of the word ; it seemed good to me also, 3  
having had perfect understanding of all things from the  
very first, to write unto thee in order, most excellent 4  
Theophilus, that thou mightest know the certainty of  
those things wherein thou hast been instructed.

THERE was in the days of Herod, the king of Judea, 5  
a certain priest named Zacharias, of the course of  
Abia ; and his wife *was* of the daughters of Aaron, and  
her name *was* Elizabeth. And they were both righteous 6  
before God, walking in all the commandments and  
ordinances of the Lord blameless. And they had no 7  
child, because that Elizabeth was barren, and they  
both were *now* well stricken in years. And it came to 8  
pass, that, while he executed the priest's office before  
God in the order of his course, according to the cus- 9  
tom of the priest's office, his lot was to burn incense,  
when he went into the temple of the Lord ; and the 10  
whole multitude of the people were praying without, at  
the time of incense. And there appeared unto him an 11  
angel of the Lord, standing on the right side of the  
altar of incense. And when Zacharias saw *him*, he 12  
was troubled, and fear fell upon him. But the angel 13  
said unto him ; Fear not, Zacharias ; for thy prayer is  
heard, and thy wife Elizabeth shall bear thee a son ; 14  
and thou shalt call his name John. And thou shalt  
have joy and gladness, and many shall rejoice at his  
birth. For he shall be great in the sight of the Lord ; 15  
and shall drink neither wine nor strong drink ; and he  
shall be filled with the Holy Ghost, even from his  
mother's womb. And many of the children of Israel 16  
shall he turn to the Lord their God. And he shall go  
before him in the spirit and power of Elias, to turn the 17  
hearts of the fathers to the children, and the disobedient  
to the wisdom of the just, to make ready a people  
prepared for the Lord. And Zacharias said unto the 18  
angel ; Whereby shall I know this ? for I am an old  
man, and my wife well stricken in years. And the 19  
angel answering said unto him ; I am Gabriel, that  
stand in the presence of God ; and am sent to speak

unto thee, and to shew thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed ; because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias ; and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them ; and they perceived that he had seen a vision in the temple ; for he beckoned unto them, and remained speechless.—And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived ; and hid herself five months, saying ; Thus hath the Lord dealt with me in the days, wherein he looked on *me* to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David ; and the virgin's name *was* Mary. And the angel came in unto her, and said ; Hail, *thou that art* highly favoured ; the Lord *is* with thee ; blessed *art* thou among women. And she was troubled at *his* saying, and cast in her mind what manner of salutation this should be. And the angel said unto her ; Fear not, Mary ; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest ; and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel ; How shall this be, seeing I know not a man ? And the angel answered and said unto her ; The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also that holy thing which shall be born, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived

a son in her old age ; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said ; Behold, the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill-country with haste, into a city of Juda. And she entered into the house of Zacharias, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb ; and Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice, and said ; Blessed art thou among women ; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.—And Mary said ; My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour ; for he hath regarded the low estate of his handmaiden. For behold, from henceforth all generations shall call me blessed ; for he that is mighty hath done to me great things ; and holy is his name, and his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy, (as he spake to our fathers,) to Abraham, and to his seed, for ever.—And Mary abode with her about three months ; and returned to her own house.

Now Elizabeth's full time came that she should be delivered ; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her ; and they rejoiced with

59 her.—And it came to pass, that on the eighth day they came to circumcise the child ; and they called 60 him Zacharias, after the name of his father. And his mother answered and said ; Not so ; but he shall be 61 called John. And they said unto her ; There is none 62 of thy kindred that is called by this name. And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying ; 64 His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed* ; 65 and he spake, and praised God. And fear came on all that dwelt round about them ; and all these sayings were noised abroad throughout all the hill-country of 66 Judea. And all they that heard *them*, laid *them* up in their hearts, saying ; What manner of child shall this 67 be ? And the hand of the Lord was with him.—And his father Zacharias was filled with the Holy Ghost, 68 and prophesied, saying ; Blessed *be* the Lord God of Israel ; for he hath visited and redeemed his people, 69 and hath raised up an horn of salvation for us, in the 70 house of his servant David ; (as he spake by the mouth of his holy prophets, which have been since the world 71 began;) that we should be saved from our enemies, 72 and from the hand of all that hate us ; to perform the mercy *promised* to our fathers, and to remember his 73 holy covenant, the oath which he sware to our father 74 Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve 75 him without fear, in holiness and righteousness before 76 him, all our days. And thou, child, shalt be called the Prophet of the Highest ; for thou shalt go before the 77 face of the Lord to prepare his ways, to give knowledge of salvation unto his people, by the remission of their 78 sins, through the tender mercy of our God, whereby 79 the day-spring from on high hath visited us, to give light to them that sit in darkness and *in* the shadow of 80 death, to guide our feet into the way of peace.—And the child grew, and waxed strong in spirit ; and was in the deserts, till the day of his shewing unto Israel.

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (*And this taxing was first made when Cyrenius was governor of Syria.*) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. — And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. — And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them; Fear not; for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying; “Glory to God in the highest, and on earth peace; good will toward men.” And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another; Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in

20 her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.  
 21 And when eight days were accomplished for his circumcising, his name was called JESUS, which was so named of the angel before he was conceived in the womb.  
 22 And when the days of their purification according to the law of Moses were accomplished, they brought him  
 23 to Jerusalem, to present *him* to the Lord, (as it is written in the law of the Lord ; “ Every male that openeth the womb shall be called holy to the Lord ; ”)  
 24 and to offer a sacrifice, according to that which is said in the law of the Lord ; “ A pair of turtle doves, or  
 25 two young pigeons.”—And behold, there was a man in Jerusalem, whose name *was* Simeon ; and the same man *was* just and devout, waiting for the consolation of Israel. And the Holy Ghost was upon him ; and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord’s  
 27 Christ. And he came by the Spirit into the temple ; and when the parents brought in the child Jesus, to do  
 28 for him after the custom of the law ; then took he him  
 29 up in his arms, and blessed God, and said ; Lord, now lettest thou thy servant depart in peace, according to  
 30 thy word ; for mine eyes have seen thy salvation, which  
 32 thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel.—And his father and mother marvelled  
 34 at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother ; Behold, this *child* is set for the fall and rising again of many in Israel, and for a sign which shall be spoken  
 35 against ; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be  
 36 revealed.—And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven  
 37 years from her virginity ; and she *was* a widow of about

fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.—And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast ; and when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed ; and his mother said unto him ; Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing. And he said unto them ; How is it that ye sought me ? wist ye not that I must be about my Father's business ? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth ; and was subject unto them. But his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip

tetrarch of Iturea and of the region of Trachonitis, and  
 2 Lysanias the tetrarch of Abilene, Annas being high  
 priest, and Caiaphas, the word of God came unto  
 3 John, the son of Zacharias, in the wilderness. And  
 he came into all the country about Jordan, preaching  
 4 the baptism of repentance, for the remission of sins ; as  
 it is written in the book of the words of Esaias the  
 prophet, saying ; "The voice of one crying in the  
 wilderness ; Prepare ye the way of the Lord, make  
 5 his paths straight ; Every valley shall be filled, and  
 every mountain and hill shall be brought low ; and the  
 crooked shall be made straight, and the rough ways *shall*  
 6 *be* made smooth ; and all flesh shall see the salvation  
 7 of God." — Then said he to the multitude that came  
 forth to be baptized of him ; O generation of vipers,  
 who hath warned you to flee from the wrath to come ?  
 8 Bring forth therefore fruits worthy of repentance ; and  
 begin not to say within yourselves ; We have Abraham  
 to *our* father. For I say unto you, that God is able  
 of these stones to raise up children unto Abraham.  
 9 And now also the axe is laid unto the root of the trees ;  
 every tree therefore which bringeth not forth good  
 10 fruit, is hewn down, and cast into the fire. — And the  
 people asked him, saying ; What shall we do then ?  
 11 He answereth and saith unto them ; He that hath two  
 coats, let him impart to him that hath none ; and he  
 12 that hath meat, let him do likewise. Then came also  
 publicans to be baptized, and said unto him ; Master,  
 13 what shall we do ? And he said unto them ; Exact no  
 14 more than that which is appointed you. And the sol-  
 diers likewise demanded of him, saying ; And what  
 shall we do ? And he said unto them ; Do violence to  
 no man, neither accuse *any* falsely ; and be content  
 15 with your wages. — And as the people were in ex-  
 pectation, and all men mused in their hearts of John,  
 16 whether he were the Christ, or not, John answered  
 them all, saying ; I indeed baptize you with water ;  
 but one mightier than I cometh, the latchet of whose  
 shoes I am not worthy to unloose ; he shall baptize

you with the Holy Ghost and with fire. Whose fan is 17  
in his hand, and he will thoroughly purge his floor ; and  
will gather the wheat into his garner, but the chaff he  
will burn with fire unquenchable. And many other 18  
things in *his* exhortation preached he unto the people.

— But Herod the tetrarch, being reproved by him 19  
for Herodias his brother's wife, and for all the evils  
which Herod had done, added yet this above all, that 20  
he shut up John in prison.

Now, when all the people were baptized, it came to 21  
pass, that Jesus also being baptized, and praying, the  
heaven was opened, and the Holy Ghost descended in 22  
a bodily shape, like a dove, upon him, and a voice  
came from heaven, which said ; "Thou art my beloved  
Son, in thee I am well pleased."

And Jesus himself was about thirty years of age, 23  
when he began *his ministry*, being, as was supposed,  
the son of Joseph, which was *the son* of Heli, which 24  
was *the son* of Matthat, which was *the son* of Levi,  
which was *the son* of Melchi, which was *the son* of 25  
Janna, which was *the son* of Joseph, which was *the son* 26  
of Mattathias, which was *the son* of Amos, which was  
*the son* of Naum, which was *the son* of Esli, which was 27  
*the son* of Nagge, which was *the son* of Maath, which 28  
was *the son* of Mattathias, which was *the son* of Semei,  
which was *the son* of Joseph, which was *the son* of 29  
Juda, which was *the son* of Joanna, which was *the son* 30  
of Rhesa, which was *the son* of Zorobabel, which was  
*the son* of Salathiel, which was *the son* of Neri, which 31  
was *the son* of Melchi, which was *the son* of Addi,  
which was *the son* of Cosam, which was *the son* of El-  
inodam, which was *the son* of Er, which was *the son* 32  
of Jose, which was *the son* of Eliezer, which was *the*  
*son* of Jorim, which was *the son* of Matthat, which was 33  
*the son* of Levi, which was *the son* of Simeon, which 34  
was *the son* of Juda, which was *the son* of Joseph,  
which was *the son* of Jonan, which was *the son* of Elia-  
kim, which was *the son* of Melea, which was *the son* of 35  
Menan, which was *the son* of Mattatha, which was *the*

32 son of Nathan, which was *the son of David*, which was  
*the son of Jesse*, which was *the son of Obed*, which  
 was *the son of Booz*, which was *the son of Salmon*,  
 33 which was *the son of Naasson*, which was *the son of*  
*Aminadab*, which was *the son of Arain*, which was *the*  
 34 *son of Esrom*, which was *the son of Phares*, which was  
*the son of Juda*, which was *the son of Jacob*, which was  
 35 *the son of Isaac*, which was *the son of Abraham*, which  
 was *the son of Thara*, which was *the son of Nachor*,  
 36 which was *the son of Saruch*, which was *the son of*  
*Ragau*, which was *the son of Phalec*, which was  
 37 *the son of Heber*, which was *the son of Sala*, which  
 was *the son of Cainan*, which was *the son of Ar-*  
*phaxad*, which was *the son of Sem*, which was  
 38 *the son of Noe*, which was *the son of Lamech*, which  
 was *the son of Mathusala*, which was *the son of Enoch*,  
 which was *the son of Jared*, which was *the son of Ma-*  
*leleel*, which was *the son of Cainan*, which was *the son*  
 of *Enos*, which was *the son of Seth*, which was *the son*  
 of *Adam*, which was *the son of God*.

4 And Jesus being full of the Holy Ghost, returned  
 from Jordan ; and was led by the spirit into the wilder-  
 2 ness, being forty days tempted of the devil. And in  
 those days he did eat nothing ; and when they were  
 3 ended, he afterward hungered. And the devil said  
 unto him ; If thou be the Son of God, command this  
 4 stone that it be made bread. And Jesus answered him,  
 saying ; It is written ; " Man shall not live by bread  
 5 alone, but by every word of God." — And the devil,  
 taking him up into an high mountain, shewed unto him  
 all the kingdoms of the world in a moment of time.  
 6 And the devil said unto him ; All this power will I give  
 thee, and the glory of them ; for that is delivered unto  
 7 me, and to whomsoever I will, I give it ; if thou there-  
 8 fore wilt worship me, it shall all be thine. And Jesus  
 answered and said unto him ; It is written ; " Thou  
 9 shalt worship the Lord thy God, and him only shalt  
 thou serve." — And he brought him to Jerusalem,  
 and set him on a pinnacle of the temple ; and said unto

him ; If thou be the Son of God, cast thyself down from hence ; for it is written ; " He shall give his angels charge over thee, to keep thee ; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And Jesus, answering, said unto him ; It is said ; " Thou shalt not tempt the Lord thy God." And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the spirit into Galilee ; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. — And he came to Nazareth, where he had been brought up ; and, as his custom was on the sabbath-day, he went into the synagogue ; and stood up for to read. And there was delivered unto him the book of the prophet Esaias ; and when he had opened the book, he found the place where it was written ; " The Spirit of the Lord is upon me ; because he hath anointed me to preach the gospel to the poor, he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And he closed the book, and he gave it again to the minister, and sat down ; and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them ; This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth, and they said ; Is not this Joseph's son ? And he said unto them ; Ye will surely say unto me this proverb ; " Physician, heal thyself ;" whatsoever we have heard done in Capernaum, do also here in thy country. And he said ; Verily I say unto you, no prophet is accepted in his own country. But I tell you, of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon,

27 unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian.—

28 And all they in the synagogue, when they heard these 29 things, were filled with wrath. And they rose up, and thrust him out of the city ; and led him unto the brow of the hill, whereon their city was built, that they might 30 cast him down headlong ; but he, passing through the midst of them, went his way.

31 And he came down to Capernaum, a city of Galilee ; 32 and taught them on the sabbath-days. And they were astonished at his doctrine ; for his word was with 33 power. And in the synagogue there was a man which had a spirit of an unclean devil, and he cried out with 34 a loud voice, saying ; Let us alone, what have we to do with thee, thou Jesus of Nazareth ? thou art come to destroy us ; I know thee who thou art, the holy one of 35 God. And Jesus rebuked him, saying ; Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him 36 not. And they were all amazed ; and spake among themselves, saying ; What a word *is* this ! for with authority and power he commandeth the unclean spirits, 37 and they come out. And the fame of him went out into every place of the country round about.

38 And he arose out of the synagogue, and entered into Simon's house ; and Simon's wife's mother was taken with a great fever ; and they besought him for her. 39 And he stood over her, and rebuked the fever ; and it left her. And immediately she arose and ministered 40 unto them.—Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him ; and he laid his hands on every one of them, 41 and healed them. And devils also came out of many, crying out, and saying ; Thou art the Son of God. And he, rebuking *them*, suffered them not to speak, for 42 they knew that he was Christ.—And when it was day, he departed, and went into a desert place ; and the people sought him, and came unto him, and stayed

him, that he should not depart from them. And he said unto them ; I must preach the kingdom of God to other cities also ; for therefore am I sent. And he preached in the synagogues of Galilee. 43  
44

And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret ; and saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land ; and he sat down, and taught the people out of the ship.——Now, when he had left speaking, he said unto Simon ; Launch out into the deep, and let down your nets for a draught. And Simon, answering, said unto him ; Master, we have toiled all the night, and have taken nothing ; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes ; and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come, and help them ; and they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying ; Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken ; and so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon ; Fear not ; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him. 11

And it came to pass, when he was in a certain city, behold, a man full of leprosy ; who, seeing Jesus, fell on *his* face, and besought him, saying ; Lord, if thou wilt, thou canst make me clean. And he put forth *his* hand and touched him, saying ; I will, be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man ; but go, and show thyself to the priest, and offer for thy cleansing, according 12  
13  
14

as Moses commanded, for a testimony unto them.—

15 But so much the more went there a fame abroad of him ; and great multitudes came together to hear, and  
 16 to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea, and Jerusalein ; and the power of  
 18 the Lord was *present* to heal them. And behold, men brought in a bed a man which was taken with a palsy ; and they sought *means* to bring him in, and to lay *him*  
 19 before him. And when they could not find *by* what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before  
 20 Jesus. And when he saw their faith, he said ; Man,  
 21 thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying ; Who is this which speaketh blasphemies ? who can forgive sins but God  
 22 alone ? But when Jesus perceived their thoughts, he, answering, said unto them ; What reason ye in your  
 23 hearts ? Whether is easier ? to say ; Thy sins be for-  
 24 given thee ? or to say ; Rise up and walk ? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy;) I say unto thee ; Arise, and take up thy couch, and go  
 25 into thine house. And immediately he arose up before them, and took up that whereon he lay, and departed  
 26 to his own house, glorifying God. And they were all amazed, and they glorified God ; and were filled with fear, saying ; We have seen strange things to-day.

27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom ; and  
 28 he said unto him ; Follow me. And he left all, rose  
 29 up, and followed him. And Levi made him a great feast in his own house ; and there was a great company of  
 30 publicans, and of others, that sat down with them. But their scribes and Pharisees murmured against his disci-

ples, saying; Why do ye eat and drink with the publicans and sinners? And Jesus, answering, said unto them; They that are whole need not a physician; but they that are sick; I came not to call the righteous, but sinners to repentance.

And they said unto him; Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them; Can ye make the children of the bride-chamber fast while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish; but new wine must be put into new bottles; and both are preserved. No man also having drunk old *wine*, straightway desireth new; for he saith; The old is better.

And it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them; Why do ye that which is not lawful to do on the sabbath-days? And Jesus answering them said; Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him? how he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which is not lawful to eat, but for the priests alone? And he said unto them; That the Son of man is Lord also of the sabbath.

And it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on

the sabbath-day, that they might find an accusation  
 8 against him. But he knew their thoughts, and said to  
 the man which had the withered hand ; Rise up, and  
 stand forth in the midst. And he arose, and stood  
 9 forth. Then said Jesus unto them ; I will ask you ;  
 What is lawful on the sabbath-days ? to do good, or to  
 10 do evil ? to save life, or to kill ? And looking round  
 about upon them all, he said unto him ; Stretch forth  
 thy hand. And he did so ; and his hand was restored as  
 11 the other. And they were filled with madness, and  
 communed one with another what they might do to  
 Jesus.

12 And it came to pass in those days, that he went out  
 into a mountain to pray ; and continued all night in  
 13 prayer to God. And when it was day, he called unto  
 him his disciples ; and of them he chose twelve, whom  
 14 also he named apostles ; (Simon, whom he also named  
 Peter, and Andrew his brother, James and John, Philip  
 15 and Bartholomew, Matthew and Thomas, James the  
 16 son of Alpheus, and Simon called the zealot, and Judas  
 the brother of James, and Judas Iscariot, which also  
 17 was the traitor;) and he came down with them, and  
 stood in the plain ; and the company of his disciples,  
 and a great multitude of people out of all Judea, and  
 Jerusalem, and from the sea-coast of Tyre and Sidon,  
 which came to hear him, and to be healed of their dis-  
 18 eases ; and they that were vexed with unclean spirits ;  
 19 and they were healed. And the whole multitude sought  
 to touch him ; for there went virtue out of him, and  
 healed *them* all.

20 And he lifted up his eyes on his disciples, and said ;  
 Blessed *be ye* poor ; for yours is the kingdom of God.  
 21 Blessed *are ye* that hunger now ; for ye shall be filled.  
 Blessed *are ye* that weep now ; for ye shall laugh.  
 22 Blessed are ye when men shall hate you, and when they  
 shall separate you *from their company*, and shall re-  
 proach *you*, and cast out your name as evil, for the Son  
 23 of man's sake. Rejoice ye in that day, and leap for  
 joy ; for behold, your reward is great in heaven ; for in

the like manner did their fathers unto the prophets. Wo unto you that are rich ; for ye have received your consolation. Wo unto you that are full ; for ye shall hunger. Wo unto you that laugh now ; for ye shall mourn and weep. Wo unto you, when men shall speak well of you ; for so did their fathers to the false prophets.—But I say unto you which hear ; Love your enemies ; do good to them which hate you ; bless them that curse you ; pray for them which despitefully use you. Unto him that smiteth thee on the *one* cheek, offer also the other ; and him that taketh away thy cloak, forbid not *to take thy* coat also. Give to every man that asketh of thee ; and of him that taketh away thy goods, ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye ? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven. Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom ; for with the same measure that ye mete withal, it shall be measured to you again.—And he spake a parable unto them : Can the blind lead the blind ? shall they not both fall into the ditch ? The disciple is not above his master ; but every one that is perfect, shall be as his master.—And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? either how canst

thou say to thy brother ; Brother, let me pull out the mote that is in thine eye ; when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote  
 43 that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree  
 44 bring forth good fruit. For every tree is known by his own fruit ; for of thorns men do not gather figs, nor of  
 45 a bramble-bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good ; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil ; for of the  
 46 abundance of the heart his mouth speaketh.—And why call ye me Lord, Lord ; and do not the things which I  
 47 say ? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is  
 48 like. He is like a man which built an house, and digged deep, and laid the foundation on a rock ; and when the flood arose, the stream beat vehemently upon that house, and could not shake it ; for it was founded upon a  
 49 rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently ; and immediately it fell, and the ruin of that house was great.

7 Now, when he had ended all his sayings in the audience of the people, he entered into Capernaum.  
 2 And a certain centurion's servant, who was dear unto  
 3 him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.  
 4 And when they came to Jesus, they besought him instantly, saying ; He is worthy for whom thou shalt do  
 5 this ; for he loveth our nation, and he hath built us a  
 6 synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him ; Lord, trouble not thyself ; for I am not worthy that thou shouldest enter

under my roof ; wherefore neither thought I myself worthy to come unto thee ; but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers ; and I say unto one ; Go, and he goeth ; and to another ; Come, and he cometh ; and to my servant ; Do this, and he doeth it. When Jesus heard these things, he marvelled at him ; and turned him about and said unto the people that followed him ; I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her ; Weep not. And he came and touched the bier ; and they that bare *him* stood still. And he said ; Young man, I say unto thee, arise. And he that was dead sat up, and began to speak ; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying ; That a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these things. And John, calling unto him two of his disciples, sent *them* unto Jesus, saying ; Art thou he that should come, or look we for another ?—When the men were come unto him, they said ; John Baptist hath sent us unto thee, saying ; Art thou he that should come, or look we for another ? And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits, and unto many *that were* blind he gave sight. Then Jesus, answering, said unto them ; Go

your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me.—And when the messengers of John were departed, he began to speak unto the people concerning John ; What went ye out into the wilderness for to see ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment ? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see ? a prophet ? Yea, I say unto you, and much more than a prophet. This is *he* of whom it is written ; “Behold, I send my messenger before thy face, which shall prepare thy way before thee.” For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist ; but he that is least in the kingdom of God, is greater than he. And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Whereunto then shall I liken the men of this generation ? and to what are they like ? They are like unto children sitting in the market-place, and calling one to another, and saying ; We have piped unto you, and ye have not danced ; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine ; and ye say ; He hath a devil. The Son of man is come eating and drinking ; and ye say ; Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children. And one of the Pharisees desired him that he would eat with him ; and he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabas-

ter-box of ointment, and stood at his feet behind *him*, 38 weeping, and began to wash his foot with tears; and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now, 39 when the Pharisee which had bidden him, saw it, he spake within himself, saying; This man, if he were a prophet, would have known who, and what manner of woman *this* is that toucheth him; for she is a sinner. 40 And Jesus, answering, said unto him; Simon, I have somewhat to say unto thee. And he saith; Master, say on. There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which 41 of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he 42 said unto him; Thou hast rightly judged. And he turned to the woman, and said unto Simon; Seest thou this woman? I entered into thine house; thou 43 gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with her hair. Thou 44 gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. Mine 45 head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, *the same* loveth little. And he said unto her; Thy sins 46 are forgiven. And they that sat at meat with him, began to say within themselves; Who is this that forgiv- 47 eth sins also? And he said to the woman; Thy faith 48 hath saved thee; go in peace. 49

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities; Mary called Magdalene, out of whom 50

3 went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.  
4 And when much people were gathered together, and were come to him out of every city, he spake by a  
5 parable ; A sower went out to sow his seed ; and as he sowed, some fell by the way-side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung  
7 up, it withered away, because it lacked moisture. And some fell among thorns ; and the thorns sprang up with  
8 it, and choked it. And other fell on good ground ; and sprang up, and bare fruit an hundred fold. When he had said these things, he cried ; He that hath ears  
9 to hear, let him hear.—And his disciples asked him,  
10 saying ; What might this parable be ? And he said ; Unto you it is given to know the mysteries of the kingdom of God ; but to others in parables ; that seeing they might not see, and hearing they might not understand. Now the parable is this ; The seed is the word  
11 of God. Those by the way-side, are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.  
12 They on the rock *are they*, which, when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation  
13 fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and  
14 bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit  
15 with patience.—No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed ; but setteth *it* on a candlestick, that they which  
16 enter in may see the light. For nothing is secret, that shall not be made manifest ; neither any thing hid, that  
17 shall not be known, and come abroad. Take heed therefore how ye hear ; for whosoever hath, to him

shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren, and could not come at him for the press. And it was told him *by certain*, which said ; Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them ; My mother and my brethren are these which hear the word of God, and do *it*.

Now it came to pass on a certain day, that he went into a ship with his disciples ; and he said unto them ; Let us go over unto the other side of the lake ; and they launched forth. But as they sailed, he fell asleep. And there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying ; Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water ; and they ceased, and there was a calm. And he said unto them ; Where is your faith ? And they being afraid, wondered, saying one to another ; What manner of man is this, for he commandeth even the winds and water, and they obey him ?

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus he cried out, and fell down before him, and with a loud voice said ; What have I to do with thee, Jesus, thou Son of God most high ? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man ; for oftentimes it had caught him ; and he was kept bound with chains, and in fetters ; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying ; What is thy name ? And he said ; Legion ; because many devils were entered into him. And they besought him, that he would not command them

32 to go out into the deep. And there was there an herd of many swine feeding on the mountain ; and they besought him that he would suffer them to enter into 33 them. And he suffered them. Then went the devils out of the man, and entered into the swine ; and the herd ran violently down a steep place into the lake, 34 and were choked. When they that fed *them* saw what was done, they fled, and told *it* in the city and in 35 the country. Then they went out to see what was done ; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind ; and they were 36 afraid. They also which saw *it*, told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them ; for they were taken with great fear. And he went 38 up into the ship, and returned back again. Now the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him 39 away, saying ; Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him ; for they were all 41 waiting for him. And behold, there came a man, named Jairus, and he was a ruler of the synagogue ; and he fell down at Jesus' feet, and besought him that 42 he would come into his house ; for he had one only daughter, about twelve years of age, and she lay a dying.—But as he went, the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither 44 could be healed of any, came behind *him* and touched the border of his garment ; and immediately her issue 45 of blood stanch'd. And Jesus said ; Who touched me ? When all denied, Peter, and they that were with him, said ; Master, the multitude throng thee, and press

*thee* ; and sayest thou ; Who touched me ? And Jesus said ; Somebody hath touched me ; for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and, falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her ; Daughter, be of good comfort ; thy faith hath made thee whole ; go in peace.—While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him ; Thy daughter is dead ; trouble not the Master. But when Jesus heard *it*, he answered him, saying ; Fear not ; believe only and she shall be made whole. And when he came to the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her. But he said ; Weep not ; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying ; Maid, arise. And her spirit came again, and she arose straightway. And he commanded to give her meat. And her parents were astonished. But he charged them that they should tell no man what was done.

Then he called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them ; Take nothing for *your* journey, neither staff, nor scrip, neither bread, neither moncy ; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them. And they departed, and went through the towns, preaching the gospel and healing every where.

Now Herod the tetrarch heard of all that was done by him ; and he was perplexed, because that it was

8 said of some, that John was risen from the dead ; and of some, that Elias had appeared ; and of others, that  
 9 one of the old prophets was risen again. And Herod said ; John have I beheaded ; but who is this of whom I hear such things ? And he desired to see him.  
 10 And the apostles, when they were returned, told him all that they had done ; and he took them, and went aside privately into a desert place, belonging to  
 11 the city called Bethsaida. And the people, when they knew *it*, followed him. And he received them, and spake unto them of the kingdom of God, and healed  
 12 them that had need of healing. And when the day began to wear away, then came the twelve, and said unto him ; Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals ; for we are here in a desert place.  
 13 But he said unto them ; Give ye them to eat. And they said ; We have no more but five loaves, and two fishes, except we should go and buy meat for all this people.  
 14 For they were about five thousand men. And he said to his disciples ; Make them sit down by fifties in a  
 15 company. And they did so, and made them all sit  
 16 down. Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them ; and brake, and gave to the disciples, to set before the multitude. And they did eat, and were all filled ; and there was taken up of fragments that remained to them twelve baskets.  
 17 And it came to pass as he was alone praying, his  
 18 disciples were with him ; and he asked them, saying ;  
 19 Whom say the people that I am ? They answering, said ; John the Baptist ; but some *say*, Elias ; and others *say*, that one of the old prophets is risen again.  
 20 He said unto them ; But whom say ye that I am ?  
 21 Peter answering, said ; The Christ of God. And he straitly charged them, and commanded *them* to tell no  
 22 man that thing ; saying ; The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the

third day.——And he said to *them* all; If any man <sup>20</sup> will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will <sup>21</sup> save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be <sup>26</sup> ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. But I tell you of a truth, there be some standing here, <sup>27</sup> which shall not taste of death, till they see the kingdom of God.

And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening. And behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease; which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep. And when they were awake, they saw his glory, and the two men that stood with him. And it came to pass as they departed from him, Peter said unto Jesus; Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying; "This is my beloved Son; hear him." And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when <sup>27</sup> they *were* come down from the hill, much people met him. And behold, a man of the company cried out, <sup>28</sup> saying; Master, I beseech thee, look upon my son, for

39 he is mine only child ; and lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from  
40 him. And I besought thy disciples to cast him out ;  
41 and they could not. And Jesus answering, said ; O faithless and perverse generation ; how long shall I be  
42 with you, and suffer you ? Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his  
43 father. And they were all amazed at the mighty power of God.

But while they wondered every one at all things  
44 which Jesus did, he said unto his disciples ; Let these sayings sink down into your ears ; for the Son of man  
45 shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not ; and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which  
47 of them should be greatest. And Jesus perceiving the thought of their heart, took a child, and set him by  
48 him, and said unto them ; Whosoever shall receive this child in my name, receiveth me ; and whosoever shall receive me, receiveth him that sent me. For he that is least among you all, the same shall be great.  
49 ——And John answered and said ; Master, we saw one casting out devils in thy name ; and we forbad him,  
50 because he followeth not with us. And Jesus said unto him ; Forbid *him* not ; for he that is not against you, is for you.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to  
52 go to Jerusalem. And he sent messengers before his face ; and they went and entered into a village of the  
53 Samaritans, to make ready for him. And they did not receive him, because his face was as though he  
54 would go to Jerusalem. And when his disciples James and John, saw *this*, they said ; Lord, wilt thou that we

command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said; Know ye not what manner of spirit ye are of? And they went to another village. 55  
56

And it came to pass, that as they went in the way, a certain *man* said unto him; Lord, I will follow thee whithersoever thou goest. And Jesus said unto him; Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.——  
57  
58  
And he said unto another; Follow me. But he said; Lord, suffer me first to go and bury my father. Jesus said unto him; Let the dead bury their dead; but go thou and preach the kingdom of God.——And another also said; Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him; No man having put his hand to the plough, and looking back, is fit for the kingdom of God. 59  
60  
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After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them; The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say; Peace be to this house. And if a son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire; go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them; The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say; 10

11 Even the very dust of your city which cleaveth on us, we do wipe off against you ; notwithstanding, be ye sure  
12 of this, that the kingdom of God is come nigh. I say unto you, that it shall be more tolerable in that day for  
13 Sodom, than for that city. Wo unto thee, Chorazin ; wo unto thee, Bethsaida ! for if the mighty works had  
been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in  
14 sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.  
15 And thou, Capernaum, which art exalted to heaven,  
16 shalt be thrust down to hell. He that heareth you, heareth me ; and he that despiseth you, despiseth me ;  
and he that despiseth me, despiseth him that sent me.  
17 And the seventy returned again with joy, saying ; Lord, even the devils are subject unto us through thy  
18 name. And he said unto them ; I beheld Satan as lightning fall from heaven. Behold, I give unto you  
power to tread on serpents and scorpions, and over all the power of the enemy ; and nothing shall by any  
20 means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rejoice be-  
cause your names are written in heaven.—In that hour Jesus rejoiced in spirit, and said ; I thank thee, O Father, Lord of heaven and earth, that thou hast  
hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father, for so it  
22 seemed good in thy sight. All things are delivered to me of my Father ; and no man knoweth who the Son is but the Father ; and who the Father is, but the  
23 Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately ; Blessed are the eyes which see the things that ye see.  
24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.  
25 And behold, a certain lawyer stood up, and tempted him, saying ; Master, what shall I do to inherit eternal

life? He said unto him; What is written in the law? as  
 how readest thou? And he answering said; "Thou as  
 shak love the Lord thy God with all thy heart, and with  
 all thy soul, and with all thy strength, and with all thy  
 mind; and thy neighbour as thyself." And he said as  
 unto him; Thou hast answered right; this do, and  
 thou shalt live. But he, willing to justify himself, said as  
 unto Jesus; And who is my neighbour? And Jesus as  
 answering, said; A certain man went down from Jeru-  
 salem to Jericho, and fell among thieves; which stripped  
 him of his raiment, and wounded *him*, and departed,  
 leaving *him* half dead. And by chance there came as  
 down a certain priest that way; and when he saw him,  
 he passed by on the other side. And likewise a Le-as  
 vite, when he was at the place, came and looked *on*  
*him*, and passed by on the other side. But a certain as  
 Samaritan, as he journeyed, came where he was, and  
 when he saw him, he had compassion *on him*. And as  
 he went to *him*, and bound up his wounds, pouring in  
 oil and wine; and set him on his own beast, and brought  
 him to an inn, and took care of him. And on the mor-as  
 row, when he departed, he took out two pence *and*  
 gave *them* to the host, and said unto him; Take care as  
 of him; and whatsoever thou spendest more, when I  
 come again, I will repay thee. Which now of these as  
 three, thinkest thou, was neighbour unto him that fell as  
 among the thieves? And he said; He that shewed as  
 mercy on him. Then said Jesus unto him; Go, and as  
 do thou likewise.

Now it came to pass, as they went, that he entered as  
 into a certain village; and a certain woman, named as  
 Martha, received him into her house. And she had a as  
 sister called Mary, which also sat at Jesus' feet, and as  
 heard his word. But Martha was cumbered about as  
 much serving; and came to him, and said; Lord, dost as  
 thou not care that my sister hath left me to serve alone? as  
 bid her therefore that she help me. And Jesus an-as  
 swered, and said unto her; Martha, Martha, thou art as  
 careful and troubled about many things; but one thing as

is needful. And Mary hath chosen that good part, which shall not be taken away from her.

11 And it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him ; Lord, teach us to pray, as John also taught 2 his disciples. And he said unto them ; When ye pray, say ; Father, hallowed be thy name ; thy kingdom 3 come ; give us day by day our daily bread ; and forgive us our sins, for we also forgive every one that is in- 4 debted to us ; and lead us not into temptation.——And he said unto them ; Which of you shall have a friend, and shall go unto him at midnight, and say unto him ; 5 Friend, lend me three loaves ; for a friend of mine in his journey has come to me, and I have nothing to set 6 before him ? And he from within shall answer and say ; Trouble me not ; the door is now shut, and my chil- 7 dren are with me in bed ; I cannot rise and give thee. 8 I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity 9 he will rise and give him as many as he needeth. And I say unto you ; Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto 10 you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be 11 opened. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, 12 will he for a fish give him a serpent ? or if he shall ask 13 an egg, will he offer him a scorpion ? If ye then, being evil, know *how* to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him ?

14 And he was casting out a devil, and it was dumb ; and it came to pass when the devil was gone out, the dumb 15 spake ; and the people wondered. But some of them said ; He casteth out devils through Beelzebub, the 16 chief of the devils ; and others, tempting him, sought 17 of him a sign from heaven. But he, knowing their thoughts, said unto them ; Every kingdom divided against itself, is brought to desolation, and an house di-

vided against an house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith; I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last *state* of that man is worse than the first.—And it came to pass, as he spake these things, a certain woman of the company listed up her voice, and said unto him; Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said; Yea, rather blessed *are* they that hear the word of God, and keep *it*.—And when the people were gathered thick together, he began to say; This is an evil generation; they seek a sign; and there shall no sign be given it, but the sign of Jonas. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here. No man when he hath lighted a

candle, putteth *it* into a secret place, neither under a bushel, but on a candlestick, that they which come in  
 34 may see the light. The light of the body is the eye, therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also  
 35 is full of darkness. Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him. And he went in and sat down to meat. And when the Pharisee saw *it*, he marvelled  
 38 that he had not first washed before dinner. And the Lord said unto him; Now do ye Pharisees make clean the outside of the cup and the platter; but your in-  
 39 ward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without, make  
 40 that which is within also? But rather give alms of such things as ye have; and behold, all things are  
 41 clean unto you. But wo unto you Pharisees, for ye tithe mint, and rue, and all manner of herbs; and pass over judgment and the love of God. These ought ye  
 42 to have done, and not to leave the other undone. Wo unto you Pharisees, for ye love the uppermost seats  
 43 in the synagogues, and greetings in the markets. Wo unto you, for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.—

5 Then answered one of the lawyers, and said unto him; Master, thus saying, thou reproachest us also. And he said; Wo unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and *ye* yourselves  
 6 touch not the burdens with one of your fingers. Wo unto you, for ye build the sepulchres of the prophets,  
 7 and your fathers killed them. Truly ye bear witness, that ye allow the deeds of your fathers; for they indeed killed them, and *ye* build their sepulchres.  
 8 Therefore also said the wisdom of God; I will send them prophets and apostles, and *some* of them they

shall slay and persecute ; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation ; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation. Wo unto you lawyers, for ye have taken away the key of knowledge ; ye entered not in yourselves, and them that were entering in ye hindered.—And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things ; laying wait for him, *and* seeking to catch something out of his mouth, that they might accuse him.—In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples ; First of all, beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light ; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends ; Be not afraid of them that kill the body, and after that, have no more than they can do. But I will forewarn you whom ye shall fear ; fear him, which after he hath killed, hath power to cast into hell ; yea, I say unto you, fear him. Are not five sparrows sold for two farthings ? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows.—Also I say unto you ; Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when

they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought, how or what  
12 thing ye shall answer, or what ye shall say ; for the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him ; Master, speak to my brother, that he divide the inheritance  
14 with me. And he said unto him ; Man, who made me  
15 a judge, or a divider over you ?—And he said unto them ; Take heed, and beware of covetousness ; for a man's life consisteth not in the abundance of the things  
16 which he possesseth.—And he spake a parable unto them, saying ; The ground of a certain rich man  
17 brought forth plentifully. And he thought within himself, saying ; What shall I do ? because I have no room  
18 where to bestow my fruits. And he said ; This will I do ; I will pull down my barns, and build greater ; and  
19 there will I bestow all my fruits and my goods ; and I will say to my soul ; Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be  
20 merry. But God said unto him ; *Thou* fool, this night thy soul shall be required of thee ; then whose shall  
21 those things be which thou hast provided ? So *is* he that layeth up treasure for himself, and is not rich to-  
22 wards God.—And he said unto his disciples ; Therefore I say unto you, take no thought for your life, what ye shall eat ; neither for the body, what ye shall put  
23 on. The life is more than meat ; and the body *is more* than raiment. Consider the ravens, for they neither sow nor reap ; which neither have store-house, nor barn ; and God feedeth them. How much more are  
25 ye better than the fowls ? And which of you with tak-  
26 ing thought can add to his stature one cubit ? If ye then be not able to do that thing which is least, why take ye  
27 thought for the rest ? Consider the lilies how they grow ; they toil not, they spin not. And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass in the field, which to-day is, and to-morrow is cast into the

## GOSPEL

even, how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.—Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so; blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.—Then Peter said unto him; Lord, speakest thou this parable unto us, or even to all? And the Lord said; Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart: My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the lord of

that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware ; and will cut him in sunder, and will appoint him his portion with  
47 the unbelievers. And that servant which knew his lord's will, and prepared not *himself*, neither did according to  
48 his will, shall be beaten with many *stripes* ; but he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they  
49 will ask the more.—I am come to send fire on the earth ; and how I wish that it were already kindled !  
50 But I have a baptism to be baptized with ; and how am  
51 I straitened till it be accomplished ! Suppose ye that I am come to give peace on earth ? I tell you, nay, but  
52 rather division. For from henceforth there shall be five in one house divided, three against two, and two  
53 against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the  
54 daughter-in-law against her mother-in-law.—And he said also to the people ; When ye see a cloud rise out of the west, straightway ye say ; There cometh a shower ; and so it is. And when ye see the south wind blow, ye say ; There will be heat ; and it cometh to pass.  
55 Ye hypocrites, ye can discern the face of the sky, and of the earth ; but how is it, that ye do not discern this  
56 time ?—Yea, and why even of yourselves judge ye  
57 not what is right ? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the  
58 officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

13 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled  
2 with their sacrifices. And Jesus answering said unto

them ; Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, nay ; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, nay ; but except ye repent, ye shall all likewise perish.—He spake also this parable ; A certain *man* had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard ; Behold, these three years I come seeking fruit on this fig-tree, and find none ; cut it down ; why cumbereth it the ground ? And he answering said unto him ; Lord, let it alone this year also, till I shall dig about it, and dung it ; and if it bear fruit, *well* ; and if not, *then* after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years ; and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to him, and said unto her ; Woman, thou art loosed from thine infirmity. And he laid *his* hands on her ; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people ; There are six days in which men ought to work ; in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said ; Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day ? And when he had said these things, all his adversaries were ashamed ; and all the people rejoiced for all the glorious things that were done by him.

13 Then said he ; Unto what is the kingdom of God  
14 like ? and whereunto shall I resemble it ? It is like a  
15 grain of mustard-seed, which a man took, and cast into  
16 his garden ; and it grew, and waxed a great tree, and  
17 the fowls of the air lodged in the branches of it. —

18 And again he said ; Whereunto shall I liken the king-  
19 dom of God ? It is like leaven, which a woman took  
20 and hid in three measures of meal, till the whole was  
21 leavened.

22 And he went through the cities and villages, teach-  
23 ing, and journeying towards Jerusalem. Then said  
24 one unto him ; Lord, are there few that be sav-  
25 ed ? And he said unto them ; Strive to enter in  
at the strait door ; for many, I say unto you, will  
26 seek to enter in, and shall not be able. When once the  
master of the house is risen up, and hath shut to the  
door, and ye begin to stand without, and to knock at  
the door, saying ; Lord, lord, open unto us ; and he  
shall answer and say unto you ; I know you not whence  
27 you are ; then shall ye begin to say ; We have eaten  
and drunk in thy presence, and thou hast taught in our  
28 streets. But he shall say ; I tell you, I know you not  
whence you are ; depart from me, all ye workers of  
29 iniquity. There shall be weeping and gnashing of  
teeth, when ye shall see Abraham, and Isaac, and Ja-  
30 cob, and all the prophets, in the kingdom of God, and  
31 you yourselves thrust out. And they shall come from  
the east, and *from* the west, and from the north and  
*from* the south ; and shall sit down in the kingdom of  
32 God. And behold, there are last, which shall be  
33 first ; and there are first, which shall be last.

34 The same day there came certain of the Pharisees,  
saying unto him ; Get thee out, and depart hence ;  
35 for Herod will kill thee. And he said unto them ; Go  
ye and tell that fox ; Behold, I cast out devils and I  
do cures to-day and to-morrow, and the third *day* I  
36 shall be perfected. Nevertheless, I must walk to-day  
and to-morrow, and the *day* following ; for it cannot be  
37 that a prophet perish out of Jerusalem. O Jerusalem,

Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings ! and ye would not. Behold, <sup>1</sup> your house is left unto you *desolate*. And I say unto you, ye shall not see me, until *the time* come when ye shall say ; Blessed <sup>2</sup> is he that cometh in the name of the Lord.

And it came to pass, as he went into the house of <sup>14</sup> one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying ; Is it lawful to heal on the sabbath-day ? And they held <sup>3</sup> their peace. And he took *him*, and healed him and let *him* go. And he answered them, saying ; Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath-day ? And they could not answer him again to these things.—And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them ; When thou art bidden of any *man* to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee ; Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when *he* that bade thee cometh, he may say unto thee ; Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.—Then said he also to him that bade him ; When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt

be blessed, for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just.

15 ——And when one of them that sat at meat with him heard these things, he said unto him ; Blessed is he that 16 shall eat bread in the kingdom of God. Then said he unto him ; A certain man made a great supper, and bade 17 many. And he sent his servant at supper-time, to say to them that were bidden ; Come, for all things are now 18 ready. And they all with one *consent* began to make excuse. The first said unto him ; I have bought a piece of ground, and I must needs go and see it ; I 19 pray thee, have me excused. And another said ; I have bought five yoke of oxen, and I go to prove them ; 20 I pray thee, have me excused. And another said ; I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant ; Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, 22 and the halt, and the blind. And the servant said ; Lord, it is done as thou hast commanded, and yet there 23 is room. And the lord said unto the servant ; go out into the highways and hedges, and compel *them* to come in, 24 that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 And there went great multitudes with him ; and he turned, and said unto them ; If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own 27 life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be 28 my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, 29 whether he have *sufficient* to finish *it* ? lest haply after he hath laid the foundation, and is not able to finish *it*, 30 all that behold *it* begin to mock him, saying ; This man 31 began to build, and was not able to finish. Or what king going to make war against another king, sitteth

not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear.

Then drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying; This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying; What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing; and when he cometh home, he calleth together his friends and neighbours, saying unto them; Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons which need no repentance.—Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently, till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying; Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.—And he said; A certain man had two sons. And the younger of them said to his father; Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country; and there wasted his substance with riotous living. And

when he had spent all, there arose a mighty famine in  
15 that land ; and he began to be in want. And he went  
and joined himself to a citizen of that country ; and he  
16 sent him into his fields to feed swine. And he would  
fain have filled his belly with the husks that the swine  
17 did eat ; and no man gave unto him. And when he  
came to himself, he said ; How many hired servants  
18 of my father's have bread enough and to spare ! and I  
perish here with hunger. I will arise and go to my  
father, and will say unto him ; Father, I have sinned  
19 against Heaven, and before thee ; I am no more worthy  
to be called thy son ; make me as one of thy hired  
20 servants. And he arose, and came to his father. But  
when he was yet a great way off, his father saw him,  
and had compassion ; and ran, and fell on his neck, and  
21 kissed him. And the son said unto him ; Father, I  
have sinned against Heaven and in thy sight ; and am  
22 no more worthy to be called thy son. But the father  
said to his servants ; Bring forth the best robe, and put  
it on him, and put a ring on his hand, and shoes on *his*  
23 feet. And bring hither the fatted calf, and kill *it* ; and  
24 let us eat and be merry ; for this my son was dead,  
and is alive again ; he was lost, and is found. And  
25 they began to be merry. Now his elder son was in the  
field ; and as he came and drew nigh to the house, he  
26 heard music and dancing. And he called one of the  
27 servants, and asked what these things meant. And he  
said unto him ; Thy brother is come ; and thy father  
hath killed the fatted calf, because he hath received  
28 him safe and sound. And he was angry, and would  
not go in. Therefore came his father out, and en-  
29 treated him. And he answering said to *his* father ; Lo,  
these many years do I serve thee, neither transgressed  
I at any time thy commandment ; and yet thou never  
gavest me a kid, that I might make merry with my  
30 friends. But as soon as this thy son was come, which  
hath devoured thy living with harlots, thou hast killed  
31 for him the fatted calf. And he said unto him ; Son,  
32 thou art ever with me, and all that I have is thine. It

was meet that we should make merry, and be glad, for this thy brother was dead, and is alive again ; and was lost, and is found.

And he said also unto his disciples ; There was a 16 certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him ; How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself ; What shall I do, because my lord taketh away from me the stewardship ? I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first ; How much owest thou unto my lord ? And he said ; An hundred measures of oil. And he said unto him ; Take thy bill, and sit down quickly, and write fifty. Then said he to another ; And how much owest thou ? And he said ; An hundred measures of wheat. And he said unto him ; Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely ; for the children of this world are in their generation wiser than the children of light. And I say unto you ; Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches* ? and if ye have not been faithful in that which is another man's, who shall give you that which is your own ? No servant can serve two masters ; for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard 14

15 all these things ; and they derided him. And he said unto them ; Ye are they which justify yourselves before men ; but God knoweth your hearts ; for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets *were* until John ; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery ; and whosoever marrieth her that is put away from *her* husband, committeth adultery.—There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table ; moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said ; Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said ; Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that *would come* from thence. Then he said ; I pray thee therefore, father, that thou wouldest send him to my father's house ; for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him ; They have Moses and the prophets ; let them hear them. And he said ; Nay, father Abraham ; but if one went unto them from the dead, they

will repent. And he said unto him ; If **they** hear not Moses and the prophets, neither will **they** be persuaded, though one rose from the dead.

Then said he unto the disciples ; It is impossible but 17 that offences will come ; but wo *unto him* through whom they come ! It were better for him that a millstone were 2 hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take 3 heed to yourselves.—If thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And 4 if he trespass against thee seven times in a day, and seven times in a day turn again, saying ; I repent ; thou shalt forgive him.—And the apostles said unto 5 the Lord ; Increase our faith. And the Lord said ; If 6 ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree ; Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you. But which of you having a servant ploughing, or feeding cattle, will say unto him, when he is 7 come from the field ; Go imminately and sit down to meat ? Will he not rather say unto him ; Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank that servant, because he 8 did the things that were commanded ? I trow not. So 9 likewise ye, when ye shall have done all those things which are commanded you, say ; We are unprofitable 10 servants ; we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that 11 he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him 12 ten men that were lepers, which stood afar off. And 13 they lifted up *their* voices, and said ; Jesus, Master, have mercy on us. And when he saw *them*, he said 14 unto them ; Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, 15 turned back, and with a loud voice glorified God ; and 16 fell down on *his* face at *his* feet, giving him thanks ;

17 and he was a Samaritan. And Jesus answering, said ;  
18 Were there not ten cleansed ? but where *are* the nine ?  
19 Are there not found that returned to give glory to God,  
20 save this stranger ? And he said unto him ; Arise, go  
thy way ; thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when  
the kingdom of God should come, he answered them  
and said ; The kingdom of God cometh not with ob-  
21 servation ; neither shall they say ; Lo here, or, lo there ;  
22 for behold, the kingdom of God is within you.—And  
he said unto the disciples ; The days will come, when  
ye shall desire to see one of the days of the Son of  
23 man ; and ye shall not see *it*. And they shall say to  
you ; See here, or see there ; go not after *them*, nor  
24 follow *them*. For as the lightning that lighteneth out  
of the one *part* under heaven, shineth unto the other  
*part* under heaven ; so shall the Son of man be in his  
25 day. But first must he suffer many things, and be re-  
jected of this generation. And as it was in the days  
of Noe, so shall it be also in the days of the Son of  
27 man. They did eat, they drank, they married wives,  
they were given in marriage, until the day that Noe  
entered into the ark ; and the flood came, and destroyed  
28 them all. Likewise also as it was in the days of Lot ;  
they did eat, they drank, they bought, they sold, they  
29 planted, they builded ; but the same day that Lot went  
out of Sodom, it rained fire and brimstone from heaven,  
30 and destroyed them all ; even thus shall it be in the  
31 day when the Son of man is revealed. In that day,  
he which shall be upon the house-top, and his stuff in  
the house, let him not come down to take it away ; and  
he that is in the field, let him likewise not return back.  
32 Remember Lot's wife. Whosoever shall seek to save  
his life, shall lose it ; and whosoever shall lose his life,  
34 shall preserve it. I tell you ; In that night there shall  
be two *men* in one bed ; one shall be taken, and the  
35 other shall be left. Two *women* shall be grinding to-  
gether ; the one shall be taken, and the other left.  
37 And they answered and said unto him ; Where, Lord ?

A. I he said unto them ; Wheresoever the body *is*, thither will the eagles be gathered together.—And 18 he spake a parable unto them *to this end*, that men ought always to pray, and not to faint, saying ; There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city ; and she came unto him, saying ; Avenge me of mine adversary. And he would not for a while. But afterward he said within himself ; Though I fear not God, nor regard man ; yet, because this widow troubleth me, I will avenge her ; lest by her continual coming she weary me. And the Lord said ; Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth ?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others ; Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood by himself, and prayed thus ; God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven ; but smote upon his breast, saying ; God, be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other ; for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch them ; but when *his* disciples saw *it*, they rebuked them. But Jesus called them unto him, and said ; Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying ; Good Master, what shall I do to inherit eternal life ? And Jesus said unto him ; Why callest thou me good ? none is 19 good, save one, *that is* God. Thou knowest the commandments ; “ Do not commit adultery ; do not kill ; do not steal ; do not bear false witness ; honour thy 20 father and thy mother.” And he said ; All these have 21 I kept from my youth up. Now, when Jesus heard these things, he said unto him ; Yet lackest thou one thing ; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven ; and 22 come, follow me. And when he heard this, he was 23 very sorrowful ; for he was very rich.—And when Jesus saw that he was very sorrowful, he said ; How 24 hardly shall they that have riches enter into the kingdom of God ! For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the 25 kingdom of God. And they that heard it said ; Who 26 then can be saved ? And he said ; The things which 27 are impossible with men, are possible with God.

28 Then Peter said ; Lo, we have left all, and followed thee. And he said unto them ; Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s 29 sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

30 Then he took unto him the twelve, and said unto them ; Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of 31 man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully 32 entreated, and spitted on ; and they shall scourge him, and put him to death ; and the third day he shall rise 33 again. And they understood none of these things ; and this saying was hid from them, neither knew they the things which were spoken.

34 And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side beg- 35 ging. And hearing the multitude pass by, he asked

what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying; Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace. But he cried so much the more; Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him. And when he was come near, he asked him, saying; What wilt thou that I shall do unto thee? And he said; Lord, that I may receive my sight. And Jesus said unto him; Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw *it*, gave praise unto God.

And Jesus entered and passed through Jericho. 19  
 And behold, *there was* a man named Zaccheus; which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him; Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw *it* they all murmured, saying, that he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* four-fold. And Jesus said unto him; This day is salvation come to this house; forasmuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore; A certain 11  
 12

nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them ; Occupy till I come. But his citizens hated him, and sent a message after him, saying ; We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money ; that he might know how much every man had gained by trading. Then came the first, saying ; Lord, thy pound hath gained ten pounds. And he said unto him ; Well, thou good servant ; because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying ; Lord, thy pound hath gained five pounds. And he said likewise to him ; Be thou also over five cities. And another came, saying ; Lord, behold *here is* thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man ; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him ; Out of thine own mouth will I judge thee, *thou* wicked servant ; thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow ; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ? And he said unto them that stood by ; Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him ; Lord, he hath ten pounds.) For I say unto you, that unto every one which hath, shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me. And when he had thus spoken, he went before, ascending up to Jerusalem.

And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples, saying ; Go ye

into the village over against *you* ; in the which at *your* entering ye shall find a colt tied, whereon yet never man sat ; loose him, and bring *him hither*. And if any man ask you ; Why do ye loose *him* ? thus shall ye say unto him ; Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them : Why loose ye the colt ? And they said ; The Lord hath need of him. And they brought him to Jesus ; and they cast their garments upon the colt, and they sat Jesus thereon. And as he went, they spread their clothes in the way. — And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen, saying ; Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him ; Master, rebuke thy disciples. And he answered and said unto them ; I tell you, that if these should hold their peace, the stones would immediately cry out. — And when he was come near, he beheld the city, and wept over it, saying ; If thou hadst known, even thou, at least in this thy day, the things which *belong* unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side ; and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them ; It is written ; " My house is the house of prayer ; but ye have made it a den of thieves." — And he taught daily in the temple ; but the chief priests, and the scribes, and the chief of the people sought

48 to destroy him. And they could not find what they might do ; for all the people were very attentive to hear him.

20 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders, and spake unto him, saying ; Tell us, by what authority doest thou these things ? or who *is* he that gave thee this authority ? And he answered and said unto them ; I will also ask you one thing, and answer me ; The baptism of John, was it from heaven, or of men ? And they reasoned with themselves, saying ; If we shall say ; From heaven, he will say ; Why then believed ye him not ? But and if we say ; Of men ; all the people will stone us ; for they be persuaded that John was a prophet. And they answered, that they could not tell whence *it was*. And Jesus said unto them ; Neither tell I you by what authority I do these things.—Then began he to speak to the people this parable ; A man planted a vineyard, and let it forth to husbandmen ; and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard ; but the husbandmen beat *him*, and sent *him* away empty. And again he sent another servant ; and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third ; and they wounded him also, and cast *him* out. Then said the lord of the vineyard ; What shall I do ? I will send my beloved son ; it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying ; This is the heir ; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them ? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said ; God forbid. And he beheld them, and said ;

What is this then that is written ; “ The stone which the builders rejected, the same is become the head of the corner ? ” Whosoever shall fall upon that stone, shall be broken ; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people ; for they perceived that he had spoken this parable against them.

And they watched *him*, and sent forth spies, which should feign themselves just men ; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying ; Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly. Is it lawful for us to give tribute unto Cesar, or no ? But he perceived their craftiness, and said unto them ; Why tempt ye me ? Shew me a penny ; whose image and superscription hath it ? They answered and said ; Cesar’s. And he said unto them ; Render therefore unto Cesar the things which be Cesar’s ; and unto God the things which be God’s. And they could not take hold of his words before the people ; and they marvelled at his answer, and held their peace. — Then came to *him* certain of the Sadducees, which deny that there is any resurrection, and they asked him, saying ; Master, Moses wrote unto us, “ if any man’s brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.” There were therefore seven brethren ; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her ; and in like manner the seven also ; they left no children, and died. Last of all, the woman died also. Therefore in the resurrection, whose wife of them is she ? for seven had her to wife. And Jesus answering, said unto them ; The children of this world marry, and are given in marriage ; but they which shall be accounted worthy to obtain that world, and the

resurrection from the dead, neither marry, nor are given  
 36 in marriage ; neither can they die any more ; for they  
 are equal unto the angels ; and are the children of God,  
 37 being the children of the resurrection. Now that the  
 dead are raised, even Moses shewed at the bush, when  
 he calleth the Lord, the God of Abraham, and the God  
 38 of Isaac, and the God of Jacob. For he is not a God  
 of the dead, but of the living ; for all live unto him.  
 39 Then certain of the scribes answering, said ; Master,  
 40 thou hast well said. And after that, they durst not ask  
 41 him any question *at all*.—And he said unto them ;  
 42 How say they that Christ is David's son ? And David  
 himself saith in the book of Psalms ; “ The **LORD** said  
 43 unto my Lord ; Sit thou on my right hand, till I make  
 44 thine enemies thy footstool.” David therefore calleth  
 45 him Lord, how is he then his son ?—Then in the au-  
 dience of all the people, he said unto his disciples ;  
 46 Beware of the scribes, which desire to walk in long  
 robes, and love greetings in the markets, and the high-  
 est seats in the synagogues, and the chief rooms at  
 47 feasts ; which devour widows' houses, and for a shew  
 make long prayers ; the same shall receive greater  
 damnation.

21 And he looked up and saw the rich men casting their  
 2 gifts into the treasury. And he saw also a certain poor  
 3 widow, casting in thither two mites ; and he said ; Of  
 4 a truth I say unto you, that this poor widow hath cast  
 in more than they all. For all these have of their  
 abundance cast in unto the offerings of God ; but she  
 of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned  
 6 with goodly stones, and gifts, he said ; *As for* these  
 things which ye behold, the days will come, in the  
 7 which there shall not be left one stone upon another,  
 that shall not be thrown down. And they asked him,  
 saying ; Master, but when shall these things be ? and  
 what sign *will there be* when these things shall come to  
 8 pass ? And he said ; Take heed that ye be not de-  
 ceived. For many shall come in my name, saying ; I

am Christ, and the time draweth near. Go ye not therefore after them. But when ye shall hear of wars, and commotions, be not terrified; for these things must first come to pass; but the end is not by and by. Then said he unto them; Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven.—But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.—And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity at the roar of the sea and the waves; men's hearts failing them for fear, and for looking after those things which are

coming on the earth ; for the powers of heaven shall be  
27 shaken. And then shall they see the Son of man  
28 coming in a cloud, with power and great glory. And  
when these things begin to come to pass, then look up,  
and lift up your heads ; for your redemption draweth  
29 nigh.—And he spake to them a parable ; Behold  
30 the fig-tree and all the trees ; when they now shoot  
forth, ye see and know of your own selves that summer  
31 is now nigh at hand. So likewise ye, when ye see  
these things come to pass, know ye that the kingdom  
32 of God is nigh at hand. Verily I say unto you, this  
generation shall not pass away, till all be fulfilled.  
33 Heaven and earth shall pass away ; but my words shall  
34 not pass away. And take heed to yourselves, lest at  
any time your hearts be overcharged with surfeiting,  
and drunkenness, and cares of this life ; and so that  
35 day come upon you unawares. For as a snare shall  
it come on all them that dwell on the face of the whole  
36 earth. Watch ye therefore always, and pray that ye  
may be accounted worthy to escape all these things  
that shall come to pass, and to stand before the Son  
of man.

37 And in the day-time he was teaching in the temple ;  
and at night he went out, and abode in the mount that  
38 is called *the mount* of Olives. And all the people came  
early in the morning to him in the temple, for to hear  
22 him.—Now the feast of unleavened bread drew  
2 nigh, which is called the passover ; and the chief priests  
and scribes sought how they might kill him ; for they  
3 feared the people. Then entered Satan into Judas  
surname Iscariot, being of the number of the twelve.  
4 And he went his way, and communed with the chief  
priests and captains, how he might betray him unto  
5 them. And they were glad ; and covenanted to give  
6 him money. And he promised ; and sought opportu-  
nity to betray him unto them in the absence of the  
multitude.

7 Then came the day of unleavened bread, when the  
8 passover must be killed ; and he sent Peter and John,

saying ; Go and prepare us the passover, that we <sup>may</sup> eat. And they said unto him ; Where wilt thou that <sup>9</sup> we prepare ? And he said unto them ; Behold, when <sup>10</sup> ye are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in ; and ye shall say unto the <sup>11</sup> good man of the house ; The master saith unto thee ; Where is the guest-chamber, where I shall eat the <sup>12</sup> passover with my disciples ? And he shall shew you a <sup>13</sup> large upper room furnished ; there make ready. And <sup>14</sup> they went and found as he had said unto them ; and <sup>15</sup> they made ready the passover.—And when the hour <sup>16</sup> was come, he sat down, and the twelve apostles with <sup>17</sup> him. And he said unto them ; With desire I have <sup>18</sup> desired to eat this passover with you, before I suffer. For I say unto you, I will not any more eat thereof, <sup>19</sup> until it be fulfilled in the kingdom of God. And he took <sup>20</sup> the cup, and gave thanks, and said ; Take this, and divide <sup>21</sup> it among yourselves. For I say unto you, I <sup>22</sup> will not drink of the fruit of the vine, until the kingdom <sup>23</sup> of God shall come.—And he took bread, and gave <sup>24</sup> thanks, and brake <sup>25</sup> it, and gave unto them, saying ; This is my body, which is given for you ; this do in <sup>26</sup> remembrance of me. Likewise also the cup after <sup>27</sup> supper, saying ; This cup is the new testament in my <sup>28</sup> blood, which is shed for you.—But behold, the hand <sup>29</sup> of him that betrayeth me is with me on the table. And <sup>30</sup> truly the Son of man goeth as it was determined ; but <sup>31</sup> wo unto that man by whom he is betrayed. And they <sup>32</sup> began to inquire among themselves, which of them it <sup>33</sup> was that should do this thing.

And there was also a strife among them, which of <sup>34</sup> them should be accounted the greatest. And he said <sup>35</sup> unto them ; The kings of the Gentiles exercise lord-<sup>36</sup> ship over them ; and they that exercise authority upon <sup>37</sup> them are called benefactors. But ye *shall* not be so ; but he that is greatest among you, let him be as the <sup>38</sup> younger ; and he that is chief, as he that doth serve. For whether *is* greater ? he that sitteth at meat, or he <sup>39</sup>

that serveth? *is* not he that sitteth at meat? but I am  
28 among you as he that serveth. Ye are they which  
29 have continued with me in my temptations. And as  
30 my Father hath appointed unto me a kingdom, I ap-  
point unto you, that ye eat and drink at my table in my  
kingdom; and ye shall sit on thrones, judging the twelve  
tribes of Israel.

31 And the Lord said; Simon, Simon, behold Satan  
hath desired *to have* you, that he may sift *you* as wheat.  
32 But I have prayed for thee, that thy faith fail not.  
And when thou art converted, strengthen thy brethren.  
33 And he said unto him; Lord, I am ready to go with  
34 thee, both into prison, and to death. And he said; I  
tell thee, Peter, the cock shall not crow this day, before  
that thou shalt thrice deny that thou knowest me.—  
35 And he said unto them; When I sent you without  
purse, and scrip, and shoes, lacked ye any thing? And  
36 they said; Nothing. Then said he unto them; But  
now, he that hath a purse, let him take *it*, and like-  
wise *his* scrip; and he that hath no sword, let him sell  
37 his garment, and buy one. For I say unto you, that  
this that is written must yet be accomplished in me;  
“And he was reckoned among the transgressors.” For  
38 the things concerning me have an end. And they said;  
Lord, behold, here *are* two swords. And he said unto  
them; It is enough.

39 And he came out, and went, as he was wont, to the  
mount of Olives; and his disciples also followed him.  
40 And when he was at the place, he said unto them;  
41 Pray that ye enter not into temptation. And he was  
withdrawn from them about a stone's cast, and kneeled  
42 down, and prayed, saying; Father, if thou be willing,  
remove this cup from me; nevertheless, not my will,  
43 but thine be done. And there appeared an angel unto  
44 him from heaven, strengthening him. And being in an  
agony he prayed more earnestly. And his sweat was  
as it were great drops of blood falling down to the  
45 ground. And when he rose up from prayer, and was  
come to the disciples, he found them sleeping for sor-

row ; and said unto them ; Why sleep ye ? rise and 46  
pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he 47  
that was called Judas, one of the twelve, went before 48  
them, and drew near unto Jesus to kiss him. But 49  
Jesus said unto him ; Judas, betrayest thou the Son of 50  
man with a kiss ? When they which were about him 51  
saw what would follow, they said unto him ; Lord, shall 52  
we smite with the sword ? And one of them smote the 53  
servant of the high priest, and cut off his right ear. 54  
And Jesus answered and said ; Suffer ye thus far. And 55  
he touched his ear, and healed him. — Then Jesus 56  
said unto the chief priests, and captains of the temple, 57  
and the elders, which were come to him ; Ye be come 58  
out as against a thief, with swords and staves ; when I 59  
was daily with you in the temple, ye stretched forth no 60  
hands against me ; but this is your hour, and the power 61  
of darkness.

Then took they him, and led *him*, and brought him 62  
into the high priest's house. And Peter followed afar 63  
off. — And when they had kindled a fire in the midst 64  
of the hall, and were set down together, Peter sat down 65  
among them. But a certain maid beheld him as he 66  
sat by the fire, and earnestly looked upon him, and 67  
said ; This man was also with him. And he denied 68  
him, saying ; Woman, I know him not. And after a 69  
little while another saw him, and said ; Thou art also 70  
of them. And Peter said ; Man, I am not. And 71  
about the space of one hour after, another confidently 72  
affirmed, saying ; Of a truth this *fellow* also was with 73  
him ; for he is a Galilean. And Peter said ; Man, I 74  
know not what thou sayest. And immediately, while 75  
he yet spake, the cock crew. And the Lord turned, 76  
and looked upon Peter ; and Peter remembered the 77  
word of the Lord, how he had said unto him ; Before 78  
the cock crow, thou shalt deny me thrice. And he 79  
went out, and wept bitterly.

And the men that held Jesus, mocked him, and 80  
smote *him* ; and when they had blindsfolded him, they 81

struck him on the face, and asked him, saying ; Proph-  
65 esy, who is it that smote thee ? And many other things  
blasphemously spake they against him.

66 And as soon as it was day, the elders of the people,  
and the chief priests, and the scribes came together,  
67 and led him into their council, saying ; If thou art the  
Christ, tell us. And he said unto them ; If I tell you,  
68 ye will not believe ; and if I also ask *you*, ye will not  
69 answer me, nor let *me* go. Hereafter shall the Son of  
man sit on the right hand of the power of God. —  
70 Then said they all ; Art thou then the Son of God ?  
And he said unto them ; Ye say *truth* ; for I am.  
71 And they said ; What need we any further witness ?  
For we ourselves have heard of his own mouth.

23 And the whole multitude of them arose, and led him  
2 unto Pilate. And they began to accuse him, saying ;  
We found this *fellow* perverting the nation, and for-  
bidding to give tribute to Cesar, saying that he himself  
3 is Christ, a king. And Pilate asked him, saying ; Art  
thou the King of the Jews ? And he answered him and  
4 said ; Thou sayest *it*. Then said Pilate to the chief  
priests, and *to* the people ; I find no fault in this man.  
5 And they were the more fierce, saying ; He stirreth  
up the people, teaching throughout all Jewry, begin-  
6 ning from Galilee to this place. When Pilate heard  
of Galilee, he asked whether the man were a Galilean.  
7 And as soon as he knew that he belonged unto Herod's  
jurisdiction, he sent him to Herod, who himself was  
8 also at Jerusalem at that time. — And when Herod  
saw Jesus, he was exceeding glad ; for he was de-  
sirous to see him of a long *season*, because he had heard  
many things of him ; and he hoped to have seen some  
9 miracle done by him. Then he questioned with him  
10 in many words ; but he answered him nothing. And  
the chief priests and scribes stood, and vehemently ac-  
11 cused him. And Herod with his men of war set him  
at nought, and mocked *him*, and arrayed him in a  
12 gorgeous robe, and sent him again to Pilate. And the  
same day Pilate and Herod were made friends to-

gether ; for before they were at enmity between themselves.—And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them ; Ye have brought this man unto me, as one that perverteth the people ; and behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod ; for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*.—For of necessity he must release one unto them at the feast. And they cried out all at once, saying ; Away with this *man*, and release unto us Barabbas ; who, for a certain sedition made in the city, and for murder, was cast into prison. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying ; Crucify *him*, crucify him. And he said unto them the third time ; Why, what evil hath he done ? I have found no cause of death in him ; I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified ; and the voices of them, and of the chief priests, prevailed. And Pilate gave sentence that it should be as they required. And he released him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. And there followed him a great company of people, and of women ; which also bewailed and lamented him. But Jesus turning unto them, said ; Daughters of Jerusalem, weep not for me ; but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say ; Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains ; Fall on us ; and to the hills ; Cover us. For if they do these things in a greentree,

32 what shall be done in the dry?—And there were also two other, malefactors, led to be put to death with him.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus; Father, forgive them; for they know not what they do. And they parted his raiment, 35 and cast lots.—And the people stood beholding; and the rulers also with them derided *him*, saying; He saved others, let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, 37 coming to him, and offering him vinegar, and saying; 38 If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew; “THIS IS THE 39 KING OF THE JEWS.”—And one of the malefactors, which were hanged, railed on him, saying; If 40 thou be Christ, save thyself and us. But the other answering, rebuked him, saying; Dost not thou fear 41 God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss.

42 And he said unto Jesus; Lord, remember me when 43 thou comest into thy kingdom. And Jesus said unto him; Verily I say unto thee, to-day shalt thou be with 44 me in paradise.—And it was about the sixth hour, and there was a darkness over all the earth, until the 45 ninth hour. And the sun was darkened; and the veil 46 of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said; Father, into thy hands I commend my spirit. And having said thus, he 47 gave up the ghost.—Now, when the centurion saw what was done, he glorified God, saying; Certainly 48 this was a righteous man. And all the people that came together to that sight, beholding the things which 49 were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

And behold, a man named Joseph, a counsellor, a good man, and a just, (the same had not consented to the counsel and deed of them,) of Arimathea, a city of the Jews, who also himself waited for the kingdom of God; this ~~man~~ went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spaces and ointments; and rested the sabbath-day, according to the commandment.—Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared; and certain others with them. And they found the stone rolled away from the sepulchre; and they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them; Why seek ye the living among the dead? he is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying; The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—And they remembered his words; and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves; and went home, wondering at that which was to come to pass.

And behold, two of them went that same day to a

village called Emmaus, which was from Jerusalem  
14 *about* threescore furlongs. And they talked together  
15 of all these things which had happened. And it came  
to pass, that, while they communed *together*, and rea-  
soned, Jesus himself drew near, and went with them.  
16 But their eyes were holden, that they should not know  
17 him. And he said unto them ; What manner of com-  
munications *are* these that ye have one to another, as  
18 ye walk, and are sad ? And the one of them, whose  
name was Cleopas, answering, said unto him ; Art  
thou only a stranger in Jerusalem, and hast not known  
the things which are come to pass there in these days ?  
19 And he said unto them ; What things ? And they said  
unto him ; Concerning Jesus of Nazareth, which was a  
prophet, mighty in deed and word before God and all  
20 the people ; and how the chief priests and our rulers  
delivered him to be condemned to death, and have  
21 crucified him. But we trusted that it had been he  
which should have redeemed Israel ; and beside all  
22 this, to-day is the third day since these things were  
done. Yea, and certain women also of our company  
made us astonished, which were early at the sepulchre ;  
23 and when they found not his body, they came, saying,  
that they had *also* seen a vision of angels, which said  
24 that he was alive. And certain of them which were  
with us, went to the sepulchre, and found *it* even so as  
25 the women had said ; but him they saw not. Then he  
said unto them ; O fools, and slow of heart to believe  
26 all that the prophets have spoken ! Ought not Christ to  
have suffered these things, and to enter into his glory ?  
27 And beginning at Moses, and all the prophets, he ex-  
pounded unto them in all the scriptures the things con-  
cerning himself. And they drew nigh unto the village  
28 whither they went ; and he made as though he would  
29 have gone further. But they constrained him, saying ;  
30 Abide with us, for it is toward evening, and the day is  
far spent. And he went in to tarry with them. And  
it came to pass, as he sat at meat with them, he took  
bread, and blessed *it*, and brake and gave to them.

And their eyes were opened, and they knew him ; and he vanished out of their sight. And they said one to another ; Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures ?—And they rose up the same hour, and returned to Jerusalem ; and found the eleven gathered together, and them that were with them, saying ; The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, he himself stood in the midst of them, and saith unto them ; Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them ; Why are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself ; handle me, and see ; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them ; Have ye here any meat ? And they gave him a piece of a broiled fish, and of an honey-comb. And he took *it*, and did eat before them.

And he said unto them ; These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures ; and said unto them ; Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you ; but tarry ye in the city, until ye be endued with power from on high.

And he led them out as far as to Bethany ; and he lift

51 up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and  
52 carried up into heaven. And they worshipped him, and  
53 returned to Jerusalem with great joy ; and were continually in the temple, praising and blessing God.

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THE

**GOSPEL****ACCORDING TO JOHN.**

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not any thing made that was made. In him was life, and the life was the light of men ; and the light shineth in darkness, and the darkness comprehended it not.—There was a man sent from God, whose name *was* John ; the same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light.—*That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only be-

gotten of the Father,) full of grace and truth.—John 15  
 bare witness of him, and cried, saying ; This was he of  
 whom I spake ; He that cometh after me, is preferred  
 before me ; for he was before me. For of his fulness 16  
 have all we received, and grace for grace. For the  
 law was given by Moses ; *but* grace and truth came by 17  
 Jesus Christ. No man hath seen God at any time ; 18  
 the only begotten Son, which is in the bosom of the  
 Father, he hath declared *him*.

And this is the record of John, when the Jews sent 19  
 priests and Levites from Jerusalem, to ask him ; Who  
 art thou ? And he confessed, and denied not ; but con- 20  
 fessed ; I am not the Christ. And they asked him ; 21  
 What then ? Art thou Elias ? And he saith ; I am not.  
 Art thou that prophet ? And he answered ; No. Then 22  
 said they unto him ; Who art thou ? that we may give 23  
 an answer to them that sent us ; what sayest thou of  
 thyself ? He said ; I am “ The voice of one crying in  
 the wilderness ; Make straight the way of the Lord,” 24  
 as said the prophet Esaias. And they which were sent 25  
 were of the Pharisees ; and they asked him, and said 26  
 unto him ; Why baptizest thou then, if thou be not that  
 Christ, nor Elias, neither that prophet ? John answered 27  
 them, saying ; I baptize with water ; but there standeth  
 one among you, whom ye know not, *even* he who cometh 28  
 after me, whose shoe’s latchet I am not worthy to un-  
 loose. These things were done in Bethany beyond 29  
 Jordan, where John was baptizing.—The next day  
 he seeth Jesus coming unto him, and saith ; Behold the  
 Lamb of God, which taketh away the sin of the world. 30  
 This is he, of whom I said ; After me cometh a man  
 which is preferred before me ; for he was before me. 31  
 And I knew him not ; but that he should be made  
 manifest to Israel, therefore am I come baptizing 32  
 with water. And John bare record, saying ; I saw  
 the Spirit descending from heaven like a dove, and  
 it abode upon him. And I knew him not ; but he  
 that sent me to baptize with water, the same said  
 unto me ; Upon whom thou shalt see the Spirit  
 180

34 descending and remaining on him, the same is he  
34 which baptizeth with the Holy Ghost. And I saw, and  
bare record, that this is the Son of God.

35 Again the next day after, John stood, and two of his  
36 disciples. And looking upon Jesus as he walked, he  
37 saith ; Behold the Lamb of God. And the two disci-  
38 ples heard him speak, and they followed Jesus. Then  
Jesus turned, and saw them following, and saith unto  
them ; What seek ye ? They said unto him ; Rabbi,  
(which is to say, being interpreted, master,) where  
39 dwellest thou ? He saith unto them ; Come and see.  
They came and saw where he dwelt ; and abode with  
40 him that day. It was about the tenth hour. One of  
the two which heard John *speak*, and followed him,  
41 was Andrew, Simon Peter's brother. He first findeth  
his own brother Simon, and saith unto him ; We have  
found the Messias ; (which is, being interpreted, *the*  
42 Christ.) And he brought him to Jesus. When Jesus  
beheld him, he said ; Thou art Simon, the son of Jona ;  
thou shalt be called Cephas ; which is by interpreta-  
43 tion, a stone.—The day following he would go forth  
into Galilee ; and findeth Philip, and saith unto him ;  
44 Follow me. Now Philip was of Bethsaida, the city of  
45 Andrew and Peter. Philip findeth Nathanael, and  
saith unto him ; We have found him of whom Moses  
in the law, and the prophets, did write, Jesus of Naz-  
46 areth, the son of Joseph. And Nathanael said unto  
him ; Can there any good thing come out of Nazareth ?  
47 Philip saith unto him ; Come and see. Jesus saw  
Nathanael coming to him, and saith of him ; Behold  
48 an Israelite indeed, in whom is no guile. Nathanael  
saith unto him ; Whence knowest thou me ? Jesus an-  
swered and said unto him ; Before that Philip called  
thee, when thou wast under the fig-tree, I saw thee.  
49 Nathanael answered and saith unto him ; Rabbi,  
thou art the Son of God, thou art the King of Israel.  
50 Jesus answered and said unto him ; Because I said  
unto thee ; I saw thee under the fig-tree, believest  
51 thou ? thou shalt see greater things than these. And

he saith unto him ; Verily, verily, I say unto you, here-  
after ye shall see heaven open, and the angels of God  
ascending and descending upon the Son of man.

And the third day there was a marriage in Cana of  
Galilee ; and the mother of Jesus was there. And  
both Jesus was called, and his disciples, to the mar-  
riage. And when they wanted wine, the mother of  
Jesus saith unto him ; They have no wine. Jesus  
saith unto her ; Woman, what have I to do with thee ?  
mine hour is not yet come. His mother saith unto the  
servants ; Whatsoever he saith unto you, do it. And  
there were set there six water-pots of stone, after the  
manner of the purifying of the Jews, containing two or  
three firkins apiece. Jesus saith unto them ; Fill the  
water-pots with water. And they filled them up to the  
brim. And he saith unto them ; Draw out now, and  
bear unto the governor of the feast. And they bare it.  
When the ruler of the feast had tasted the water that  
was made wine ; (and knew not whence it was ; but  
the servants which drew the water knew ;) the gover-  
nor of the feast called the bridegroom, and saith unto  
him ; Every man at the beginning doth set forth good  
wine, and when men have well drunk, then that which  
is worse ; but thou hast kept the good wine until now.  
This beginning of miracles did Jesus in Cana of Gali-  
lee, and manifested forth his glory ; and his disciples  
believed on him.—After this he went down to Ca-  
pernaum, he and his mother, and his brethren, and his  
disciples ; and they continued there not many days.

And the Jews' passover was at hand, and Jesus went  
up to Jerusalem. And he found in the temple those  
that sold oxen, and sheep, and doves, and the changers  
of money, sitting. And when he had made a scourge  
of small cords, he drove them all out of the temple,  
and the sheep, and the oxen ; and poured out the  
changers' money, and overthrew the tables ; and said  
unto them that sold doves ; Take these things hence ;  
make not my Father's house an house of merchandise.  
And his disciples remembered that it was written ;

18 "The zeal of thy house eateth me up."—Then an-  
swered the Jews, and said unto him; What sign shew-  
est thou unto us, seeing that thou doest these things?  
19 Jesus answered and said unto them; Destroy this tem-  
ple, and in three days I will raise it up. Then said  
the Jews; Forty and six years was this temple in  
21 building; and wilt thou rear it up in three days? But  
22 he spake of the temple of his body. When therefore  
he was risen from the dead, his disciples remembered  
that he had said this; and they believed the scripture,  
and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in  
the feast-day, many believed in his name, when they  
24 saw the miracles which he did. But Jesus did not  
commit himself unto them, because he knew all *men*;  
25 and needed not that any should testify of man; for he  
3 knew what was in man.—There was a man of the  
Pharisees, named Nicodemus, a ruler of the Jews;  
2 the same came to him by night, and said unto him;  
Rabbi, we know that thou art a teacher come from  
God; for no man can do these miracles that thou doest,  
3 except God be with him. Jesus answered and said  
unto him; Verily, verily, I say unto thee, except a  
man be born again, he cannot see the kingdom of God.  
4 Nicodemus saith unto him; How can a man be born  
when he is old? can he enter the second time into his  
5 mother's womb, and be born? Jesus answered; Verily,  
verily, I say unto thee, except a man be born of water,  
and of the Spirit, he cannot enter into the kingdom of  
6 God. That which is born of the flesh, is flesh; and  
7 that which is born of the Spirit, is spirit. Marvel not,  
8 that I said unto thee; Ye must be born again. The  
wind bloweth where it listeth; and thou hearest the  
sound thereof, but canst not tell whence it cometh, and  
whither it goeth; so is every one that is born of the  
9 Spirit. Nicodemus answered and said unto him; How  
10 can these things be? Jesus answered and said unto  
him; Art thou a master of Israel, and knowest not  
11 these things? Verily, verily, I say unto thee, we speak

that we do know, and testify that we have seen ; and ye receive not our witness. If I have told you earthly things, and ye believe not ; how shall ye believe if I tell you of heavenly things ? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned ; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light ; because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judea ; and there he tarried with them, and baptized. And John also was baptizing in Ænon, near to Salim, because there was much water there ; and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and a Jew, about purifying. And they came unto John, and said unto him ; Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said ; A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said ; I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom ; but the friend of

the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice.

30 This my joy therefore is fulfilled. He must increase, 31 but I *must* decrease. He that cometh from above is above all. He that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all, and what he hath seen and heard that he 33 testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal 34 that God is true. For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit 35 by measure *unto* him. The Father loveth the Son, 36 and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John; (though Jesus himself baptized not, but his 3 disciples;) he left Judea, and departed again into 4 Galilee. And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave 6 to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus 7 on the well; *and* it was about the sixth hour.—There cometh a woman of Samaria to draw water. Jesus 8 saith unto her; Give me to drink. (For his disciples 9 were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him; How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (For the Jews have no dealings 10 with the Samaritans.) Jesus answered and said unto her; If thou knewest the gift of God, and who it is that saith to thee; Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him; Sir, thou hast nothing to draw with, and the well is deep; from 11 whence then hast thou that living water? Art thou

greater than our father Jacob ? which gave us the well, and drank thereof himself, and his children, and his cattle. Jesus answered and said unto her ; Whosoever drinketh of this water, shall thirst again ; but whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. The woman saith unto him ; Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her ; Go, call thy husband, and come hither. The woman answered and said ; I have no husband. Jesus said unto her ; Thou hast well said ; I have no husband. For thou hast had five husbands ; and he whom thou now hast, is not thy husband ; in that saidst thou truly. The woman saith unto him ; Sir, I perceive, that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place, where men ought to worship. Jesus saith unto her ; Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what ; we know what we worship ; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. God is a Spirit ; and they that worship him, must worship him in spirit and in truth. The woman saith unto him ; I know that Messias cometh ; (which is called Christ;) when he is come, he will tell us all things. Jesus saith unto her ; I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman. Yet no man said ; What seekest thou ? or, why talkest thou with her ?—The woman then left her water-pot, and went her way into the city, and saith to the men ; Come, see a man which told me all things that ever I did ; is not this the Christ ? They went out of the city, and came unto him.—In the mean while his disciples prayed him, saying ; Master, eat. But he said unto them ; I have meat to eat that

33 ye know not of. Therefore said the disciples one to another ; Hath any man brought him *aught* to eat ?  
 34 Jesus saith unto them ; My meat is, to do the will of  
 35 him that sent me, and to finish his work. Say not ye, there are yet four months, and *then* cometh harvest ?  
 Behold, I say unto you, lift up your eyes, and look on  
 36 the fields, for they are white already to harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal ; that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying  
 37 true, “one soweth, and another reapeth.” I sent you to reap that whereon ye bestowed no labour ; other men laboured, and ye are entered into their labours.  
 38 ——And many of the Samaritans of that city believed on him for the saying of the woman, which testified ;  
 39 He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them ; and he abode there two days.  
 40 And many more believed, because of his own word.  
 41 And they said unto the woman ; Now we believe, not because of thy saying ; for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

42 Now, after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast ; for they also went unto the feast.—So he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose  
 43 son was sick, at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son ; for he was at the point of death.  
 44 Then said Jesus unto him ; Except ye see signs and  
 45 wonders, ye will not believe. The nobleman saith unto him ; Sir, come down ere my child die. Jesus saith unto him ; Go thy way ; thy son liveth. And the

man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying ; Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him ; Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him ; Thy son liveth. And himself believed, and his whole house. This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep *market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water ; whosoever then first, after the troubling of the water, stepped in, was made whole, of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him ; Wilt thou be made whole ? The impotent man answered him ; Sir, I have no man, when the water is troubled, to put me into the pool ; but while I am coming, another steppeth down before me. Jesus saith unto him ; Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. And on the same day was the sabbath. — The Jews therefore said unto him that was cured ; It is the sabbath-day ; it is not lawful for thee to carry *thy* bed. He answered them ; He that made me whole, the same said unto me ; Take up thy bed, and walk. Then asked they him ; What man is that which said unto thee ; Take up thy bed, and walk ? And he that was healed wist not who it was ; for Jesus had conveyed himself away, a multitude being in *that* place. After-

ward Jesus findeth him in the temple, and said unto him ; Behold, thou art made whole ; sin no more, lest 15 a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made 16 him whole.——And therefore did the Jews persecute Jesus, because he had done these things on the sabbath- 17 day. But Jesus answered them ; My Father worketh 18 hitherto, and I work. Therefore the Jews sought the 19 more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making 20 himself equal with God. Then answered Jesus, and said unto them ; Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do ; for what things soever he doeth, these also doeth 21 the Son likewise ; for the Father loveth the Son, and sheweth him all things that himself doeth ; and he will shew him greater works than these, that ye may marvel. 22 For as the Father raiseth up the dead, and quickeneth 23 them ; even so the Son quickeneth whom he will. For the Father judgeth no man ; but hath committed all 24 judgment unto the Son ; that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which 25 hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, 26 verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God ; 27 and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to have life in himself. And he hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this ; for the hour is coming, in the which 29 all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life ; and they that have done evil, unto the 30 resurrection of damnation. I can of mine own self do nothing. As I hear, I judge ; and my judgment is

just ; because I seek not mine own will, but the will of him which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me ; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man ; but these things I say, that ye might be saved. He was a burning and a shining light ; and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you ; for whom he hath sent, him ye believe not. Search the scriptures, for in them ye think ye have eternal life ; and they are they which testify of me ; and ye will not come to me, that ye might have life. I receive not honour from men ; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not ; if another shall come in his own name, him ye will receive. How can ye believe, which receivè honour one of another, and seek not the honour that *cometh* from God only ? Do not think that I will accuse you to the Father ; there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?

After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias. And a great multitude followed him, because they saw the miracles, which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip ;

## ACCORDING TO JOHN.

Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew, what he would do.) Philip answered him; Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him; There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said; Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples; Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.—Then those men, when they had seen the miracle that Jesus did, said; This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come, and take him by force, to make him a king, he departed again into a mountain himself alone.

And when even was *now* come, his disciples went down unto the sea. And they entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. But he saith unto them; It is I; be not afraid. Then they willingly received him into the ship; and immediately the ship was at the land, whither they went.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus went not with his

disciples into the ship, but *tha*: his disciples were gone away alone ; (howbeit there came other boats from Tiberias nigh unto the place, where they did eat bread, after that the Lord had given thanks;) when the people therefore saw that Jesus was not there, neither his disciples, they took shipping, and came to Capernaum, seeking for Jesus.—And when they had found him on the other side of the sea, they said unto him ; Rabbi, when camest thou hither ? Jesus answered them and said ; Verily, verily, I say unto you ; Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you ; for him hath God the Father sealed. Then said they unto him ; What shall we do, that we might work the works of God ? Jesus answered and said unto them ; This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him ; What sign shewest thou then, that we may see, and believe thee ? what dost thou work ? Our fathers did eat manna in the desert, as it is written ; “ He gave them bread from heaven to eat.”—Then Jesus said unto them ; Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him ; Lord, evermore give us this bread. And Jesus said unto them ; I am the bread of life ; he that cometh to me, shall never hunger ; and he that believeth on me, shall never thirst. But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me, shall come to me ; and him that cometh to me, I will in no wise cast out ; for I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up

40 again at the last day. For this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day.—The Jews then murmured at him, because he said ; I am the bread which came down from heaven ; and they said ; Is not this Jesus the son of Joseph, whose father and mother we know ? How is it then that he saith ; I came down from heaven ? Jesus answered and said unto them ; Murmur not among yourselves. No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up at the last day. It is written in the prophets ; “And they shall be all taught of God.” Every man that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God ; he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your Fathers did eat manna in the wilderness, and are dead ; this is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world.—The Jews therefore strove among themselves, saying ; How can this man give us *his* flesh to eat ? Then Jesus said unto them ; Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me. This is that bread which came down from heaven ; not as your fathers did eat, and are dead ; he that eateth of

this bread shall live for ever. These things said he in <sup>50</sup> the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard <sup>50</sup> this, said ; This is an hard saying ; who can hear it ? When Jesus knew in himself that his disciples murmured at it, he said unto them ; Doth this offend you ? <sup>51</sup> What and if ye shall see the Son of man ascend up <sup>52</sup> where he was before ? It is the Spirit that quickeneth ; <sup>53</sup> the flesh profiteth nothing. The words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that believe not ; for Jesus knew from the beginning who they were that believed not, and who should betray him. And he said ; Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.—From that <sup>56</sup> time many of his disciples went back ; and walked no more with him. Then said Jesus unto the twelve ; <sup>57</sup> Will ye also go away ? Simon Peter answered him ; <sup>58</sup> Lord, to whom shall we go ? thou hast the words of eternal life ; and we believe, and are sure, that thou art that Holy One of God. Jesus answered them ; <sup>59</sup> Have not I chosen you twelve ? and one of you is a devil. He spake of Judas Iscariot *the son* of Simon ; for <sup>60</sup> he it was that should betray him, being one of the twelve.

After these things Jesus walked in Galilee ; for he would not walk in Jewry, because the Jews sought to kill him.—Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him ; Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For *there is* no man <sup>2</sup> that doeth any thing in secret, and he himself seeketh <sup>3</sup> to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them ; My time is <sup>4</sup> not yet come ; but your time is alway ready. The world cannot hate you ; but me it hateth, because I <sup>5</sup> testify of it, that the works thereof are evil. Go ye up <sup>6</sup> unto this feast ; I go not up *now* unto this feast, for my <sup>7</sup>

9 time is not yet full come. When he had said these  
10 words unto them, he abode *still* in Galilee. But when  
11 his brethren were gone up, then went he also up unto  
the feast, not openly, but as it were in secret.—Then  
12 the Jews sought him at the feast, and said ; Where is he ?  
13 And there was much murmuring among the people con-  
cerning him. For some said ; He is a good man ; oth-  
14 others said ; Nay ; but he deceiveth the people. How-  
beit, no man spake openly of him, for fear of the Jews.  
15 Now, about the midst of the feast, Jesus went up  
16 into the temple and taught. And the Jews marvelled,  
saying ; How knoweth this man letters, having never  
17 learned ? Jesus answered them, and said ; My doctrine  
18 is not mine, but his that sent me. If any man will do  
his will, he shall know of the doctrine, whether it be of  
19 God, or *whether* I speak of myself. He that speaketh  
of himself, seeketh his own glory ; but he that seeketh  
his glory that sent him, the same is true, and no un-  
20 righteousness is in him. Did not Moses give you the  
law ? and *yet* none of you keepeth the law ; why go ye  
21 about to kill me ? The people answered and said ; Thou  
hast a devil ; who goeth about to kill thee ? Jesus an-  
22 swered and said unto them ; I have done one work,  
and ye all marvel because of it. Moses gave unto you  
circumcision ; (not because it is of Moses, but of the  
fathers;) and ye on the sabbath-day circumcise a man.  
23 If a man on the sabbath-day receive circumcision, that  
the law of Moses should not be broken, are ye angry  
at me, because I have made a man every whit whole  
24 on the sabbath-day ? Judge not according to the ap-  
pearance, but judge righteous judgment.—Then said  
some of them of Jerusalem ; Is not this he whom they  
25 seek to kill ? but lo, he speaketh boldly, and they say  
nothing unto him ; do the rulers know indeed that this  
26 is the Christ ? Howbeit, we know this man, whence he  
is ; but when Christ cometh, no man knoweth whence  
27 he is.—Then cried Jesus in the temple, as he taught,  
saying ; Ye both know me, and ye know whence I am ;  
and I am not come of myself, but he that sent me is

true, whom ye know not. I know him, for I am from him, and he hath sent me. Then they sought to take him ; but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said ; When Christ cometh, will he do more miracles than these which this *man* hath done ? The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.—Then said Jesus ; Yet a little while I am with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me* ; and where I am, *thither* ye cannot come. Then said the Jews among themselves ; Whither will he go, that we shall not find him ? will he go unto the dispersed among the Gentiles, and teach the Gentiles ? What *manner of* saying is this that he said ; Ye shall seek me, and shall not find *me* ; and where I am, *thither* ye cannot come ?

In the last day, that great *day* of the feast, Jesus stood and cried, saying ; If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive ; for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified.—Many of the people therefore, when they heard this saying, said ; Of a truth this is the Prophet. Others said ; This is the Christ. But some said ; Shall Christ come out of Galilee ? Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? So there was a division among the people because of him.—And some of them would have taken him ; but no man laid hands on him. Then came the officers to the chief priests and Pharisees. And they said unto them ; Why have ye not brought him ? The officers answered ; Never man spake like this man. Then answered them the Pharisees ; Are ye also deceived ? have any of the rulers, or of the

49 Pharisees believed on him? but this people, who know-  
 50 eth not the law, *believeth*; they are cursed. Nicodemus saith unto them, he that came to Jesus by night,  
 51 being one of them; Doth our law judge *any* man be-  
 52 fore it hear him, and know what he doeth? They an-  
 swered and said unto him; Art thou also of Galilee? search and look, for out of Galilee ariseth no prophet.

8 And every man went unto his own house. Jesus  
 2 went unto the mount of Olives; and early in the morn-  
 3 ing he came again into the temple, and all the people  
 3 came unto him; and he sat down and taught them. And  
 4 the scribes and Pharisees brought unto him a woman  
 5 taken in adultery, and when they had set her in the  
 6 midst, they say unto him; Master, this woman was  
 5 taken in adultery, in the very act. Now Moses in the  
 6 law commanded us, that such should be stoned; but  
 7 what sayest thou? This they said, tempting him, that  
 7 they might have to accuse him. But Jesus stooped  
 7 down, and with *his* finger wrote on the ground, *as*  
 7 *though he heard them not*. So when they continued  
 8 asking him, he lifted up himself, and said unto them; He  
 8 that is without sin among you, let him first cast a  
 9 stone at her. And again he stooped down, and wrote  
 9 on the ground. And they which heard *it*, being con-  
 9 victed by *their own* conscience, went out one by one,  
 10 beginnig at the eldest, *even* unto the last; and Jesus  
 10 was left alone, and the woman standing in the midst.  
 11 When Jesus had lifted up himself, and saw none but the  
 11 woman, he said unto her; Woman, where are those  
 11 thine accusers? hath no man condemned thee? She  
 11 said; No man, Lord. And Jesus said unto her; Nei-  
 11 ther do I condemn thee; go, and sin no more.  
 12 Then spake Jesus again unto them, saying; I am  
 12 the light of the world; he that followeth me shall not  
 12 walk in darkness, but shall have the light of life.  
 13 The Pharisees therefore said unto him; Thou bearest  
 14 record of thyself; thy record is not true. Jesus an-  
 14 swered and said unto them; Though I bear record of  
 myself, *yet* my record is true; for I know whence I

came, and whither I go ; but ye cannot tell whence I come, or whither I go. Ye judge after the flesh, I 15 judge no man. And yet if I judge, my judgment is true ; for I am not alone, but I and the Father that sent me. It is also written in your law ; " The testimony of two men is true." I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him ; Where is thy Father ? 19 Jesus answered ; Ye neither know me, nor my Father. If ye had known me, ye should have known my Father also. These words spake he in the treasury, as he 20 taught in the temple ; and no man laid hands on him, for his hour was not yet come.

Then said Jesus again unto them ; I go my way, 21 and ye shall seek me, and shall die in your sins ; whither I go, ye cannot come. Then said the Jews ; Will 22 he kill himself, because he saith ; Whither I go, ye cannot come ? And he said unto them ; Ye are from beneath, I am from above ; ye are of this world, I am not of this world. I said therefore unto you, that ye shall 24 die in your sins ; for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him ; Who 25 art thou ? And Jesus saith unto them ; Even *the same* that I said unto you from the beginning. I have many 26 things to say, and to judge of you ; but he that sent me, is true ; and I speak to the world those things which I have heard of him. They understood not, 27 that he spake to them of the Father. Then said Je- 28 sus unto them ; When ye have lifted up the Son of man, then shall ye know that I am *he* ; and I do nothing of myself, but as my Father hath taught me, I speak these things ; and he that sent me is with me ; the Father 29 hath not left me alone, for I do always those things that please him.

As he spake these words, many believed on him. 30 Then said Jesus to those Jews which believed on him ; 31 If ye continue in my word, *then* are ye my disciples indeed, and ye shall know the truth, and the truth shall 32 make you free. They answered him ; We be Abra-

ham's seed, and were never in bondage to any man ;  
34 how sayest thou ; Ye shall be made free ? Jesus an-  
swered them ; Verily, verily, I say unto you, whoso-  
35 ever committeth sin, is the servant of sin. And the  
servant abideth not in the house for ever ; *but* the Son  
36 abideth ever. If the Son therefore shall make you  
37 free, ye shall be free indeed. I know that ye are  
Abraham's seed ; but ye seek to kill me, because my  
38 word hath no place in you. I speak that which I have  
seen with my Father ; and ye do that which ye have  
39 seen with your father. They answered and said unto  
him ; Abraham is our father. Jesus saith unto them ;  
If ye were Abraham's children, ye would do the works  
40 of Abraham. But now ye seek to kill me, a man that  
hath told you the truth, which I have heard of God ;  
41 this did not Abraham. Ye do the deeds of your fa-  
ther. Then said they to him ; We be not born of  
42 fornication ; we have one Father, *even* God. Jesus  
said unto them ; If God were your Father, ye would  
love me ; for I proceeded forth and came from God ;  
43 neither came I of myself, but he sent me. Why do  
ye not understand my speech ? *Even* because ye can-  
44 not hear my word. Ye are of *your* father the devil,  
and the lusts of your father ye will do. He was a  
murderer from the beginning, and abode not in the  
truth ; because there is no truth in him. When he  
speaketh a lie, he speaketh of his own ; for he is a liar,  
45 and the father of it. And because I tell *you* the truth,  
46 ye believe me not. Which of you convinceth me of  
47 sin ? If I say the truth, why do ye not believe me ? He  
that is of God, heareth God's words ; ye therefore  
48 hear *them* not, because ye are not of God. The Jews  
answered, and said unto him ; Say we not well, that  
49 thou art a Samaritan, and hast a devil ? Jesus answered ;  
I have not a devil, but I honour my Father, and ye do  
50 dishonour me. And I seek not mine own glory ; there  
51 is one that seeketh and judgeth. Verily, verily, I  
say unto you, if a man keep my saying, he shall never  
52 see death. Then said the Jews unto him ; Now we

know that thou hast a devil ; Abraham is dead, and the prophets, and thou sayest ; If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead ; whom makest thou thyself ? Jesus answered ; If I honour myself, my honour is nothing. It is my Father that honoureth me, of whom ye say, that he is your God, yet ye have not known him ; but I know him. And if I should say, I know him not, I shall be a liar like unto you. But I know him, and keep his saying. Your father Abraham rejoiced to see my day ; and he saw *it*, and was glad. Then said the Jews unto him ; Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them ; Verily, verily, I say unto you, before Abraham was, I am.— Then took they up stones to cast at him ; but Jesus hid himself, and went out of the temple.

And as *Jesus* passed by, he saw a man which was blind from *his* birth. And his disciples asked him, saying ; Master, who did sin ? this man, or his parents, that he was born blind ? Jesus answered ; Neither hath this man sinned, nor his parents ; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day ; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him ; Go, wash in the pool of Siloam ; (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.—The neighbours therefore, and they which before had seen him that he was a beggar, said ; Is not this he that sat and begged ? Some said ; *This is he.* Others *said* ; He is like him. *But* he said ; I am *he*. Therefore said they unto him ; How were thine eyes opened ? He answered and said ; A man that is called Jesus, made clay, and anointed mine eyes, and said unto me ; Go to Siloam, and wash. And I went and washed,

12 and I received sight. Then said they unto him ; Where is he ? He said ; I know not.

13 They brought to the Pharisees him that aforetime  
14 was blind. And it was the sabbath-day when Jesus  
15 made the clay, and opened his eyes. Then again the  
Pharisees also asked him, how he had received his  
sight. He said unto them ; He put clay upon mine  
16 eyes, and I washed, and do see. Therefore said some  
of the Pharisees ; This man is not of God, because he  
keepeth not the sabbath-day. Others said ; How can  
a man that is a sinner do such miracles ? And there was  
17 a division among them. They say unto the blind man  
again ; What sayest thou of him, that he hath opened  
18 thine eyes ? He said ; He is a prophet. But the Jews  
did not believe concerning him, that he had been blind,  
and received his sight, until they called the parents of  
19 him that had received his sight. And they asked them,  
saying ; Is this your son, who ye say was born blind ?  
20 how then doth he now see ? His parents answered them  
and said ; We know that this is our son, and that he  
21 was born blind ; but by what means he now seeth, we  
know not ; or who hath opened his eyes, we know not ;  
he is of age, ask him ; he shall speak for himself.  
22 These *words* spake his parents, because they feared  
the Jews. For the Jews had agreed already, that if  
any man did confess that he was Christ, he should be  
23 put out of the synagogue. Therefore said his parents ;  
24 He is of age, ask him. — Then again called they the  
man that was blind, and said unto him ; Give God the  
25 praise ; we know that this man is a sinner. He an-  
swered and said ; Whether he be a sinner *or no*, I  
know not ; one thing I know, that, whereas I was blind,  
26 now I see. Then said they to him again ; What did  
27 he to thee ? how opened he thine eyes ? He answered  
them ; I have told you already, and ye did not hear ;  
wherefore would ye hear *it* again ? will ye also be his  
28 disciples ? They reviled him, and said ; Thou art his  
29 disciple ; but we are Moses' disciples. We know that  
God spake unto Moses ; *as for this fellow*, we know

not from whence he is. The man answered and said unto them ; Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners ; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard, that any man opened the eyes of one that was born blind ; if this man were not of God, he could do nothing. They answered and said unto him ; Thou wast altogether born in sins ; and dost thou teach us ? And they cast him out.

Jesus heard that they had cast him out ; and when he had found him, he said unto him ; Dost thou believe on the Son of God ? He answered and said ; Who is he, Lord, that I might believe on him ? And Jesus said unto him ; Thou hast both seen him, and it is he that talketh with thee. And he said ; Lord, I believe ; and he worshipped him. And Jesus said ; For judgment I am come into this world, that they which see not might see, and that they which see, might be made blind. — And *some* of the Pharisees which were with him heard these words, and said unto him ; Are we blind also ? Jesus said unto them ; If ye were blind, ye should have no sin ; but now ye say ; We see ; therefore your sin remaineth. Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber ; but he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice ; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them ; and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. — This parable spake Jesus unto them ; but they understood not what things they were which he spake unto them. Then said Jesus unto them again ; Verily, verily, I say unto you, I am the door of the sheep. All

that ever came before me are thieves and robbers ; but<sup>9</sup> the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in<sup>10</sup> and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy ; I am come that they might have life, and that they might have *it*<sup>11</sup> more abundantly. I am the good shepherd ; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth<sup>12</sup> the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd ; and know my *sheep*, and am known of mine,<sup>13</sup> as the Father knoweth me, and I know the Father ; and<sup>14</sup> I lay down my life for the sheep. And other sheep I have, which are not of this fold ; them also I must bring ; and they shall hear my voice, and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take<sup>15</sup> it again ; no man taketh it from me, but I lay it down<sup>16</sup> of myself ; I have power to lay it down, and I have power to take it again ; this commandment have I received of my Father. — There was a division there<sup>17</sup> fore again among the Jews for these sayings. And many of them said ; He hath a devil, and is mad ; why<sup>18</sup> hear ye him ? Others said ; These are not the words of him that hath a devil ; can a devil open the eyes of the blind ?

And it was at Jerusalem the feast of the dedication,<sup>22</sup> and it was winter ; and Jesus walked in the temple, in<sup>23</sup> Solomon's porch. Then came the Jews round about him, and said unto him ; How long dost thou make us to doubt ? If thou be the Christ, tell us plainly. —<sup>24</sup> Jesus answered them ; I told you, and ye believed not. The works that I do in my Father's name, they bear<sup>25</sup> witness of me. But ye believe not ; because ye are<sup>26</sup> not of my sheep. As I said unto you, my sheep hear<sup>27</sup> my voice, and I know them, and they follow me ; and

I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all ; and none is able to pluck *them* out of my Father's hand ; I and my Father are one. — Then the Jews took up stones again to stone him. Jesus answered them ; Many good works have I shewed you from my Father ; for which of those works do ye stone me ? The Jews answered him, saying ; For a good work we stone thee not ; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them ; Is it not written in your law ; "I said, ye are gods?" If he called them gods, unto whom the word of God came, and the scripture cannot be broken ; say ye of him whom the Father hath sanctified, and sent into the world ; Thou blasphemest, because I said, I am the Son of God ? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works ; that ye may know and believe that the Father is in me, and I in him. — Therefore they sought again to take him ; but he escaped out of their hand.

And he went away again beyond Jordan, into the place where John at first baptized ; and there he abode. And many resorted unto him, and said ; John did no miracle ; but all things that John spake of this man were true. And many believed on him there.

Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying ; Lord, behold, he whom thou lovest is sick. When Jesus heard *that*, he said ; This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the *same* place where he was. Then after that

saith he to *his* disciples; Let us go into Judea again.  
 8 *His* disciples say unto him; Master, the Jews of late  
 9 sought to stone thee, and goest thou thither again? Jesus answered; Are there not twelve hours in the day?  
 10 if any man walk in the day, he stumbleth not, because  
 11 he seeth the light of this world; but if a man walk in  
 12 the night, he stumbleth, because there is no light in him.  
 11 These things said he; and after that he saith unto them;  
 Our friend Lazarus sleepeth; but I go that I may  
 12 awake him out of sleep. Then said his disciples;  
 13 Lord, if he sleep, he shall do well. Howbeit Jesus  
 spake of his death; but they thought that he had  
 14 spoken of taking of rest in sleep. Then said Jesus  
 15 unto them plainly; Lazarus is dead; and I am glad  
 for your sakes that I was not there, to the intent ye  
 16 may believe; nevertheless, let us go unto him. Then  
 said Thomas, which is called Didymus, unto his fellow-  
 disciples; Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain*  
 18 in the grave four days already. Now Bethany was  
 19 nigh unto Jerusalem, about fifteen furlongs off; and  
 many of the Jews came to Martha and Mary, to com-  
 20 fort them concerning their brother. Then Martha, as  
 soon as she heard that Jesus was coming, went and met  
 21 him; but Mary sat *still* in the house. Then said  
 Martha unto Jesus; Lord, if thou hadst been here, my  
 22 brother had not died; but I know that even now, what-  
 soever thou wilt ask of God, God will give *it* thee.  
 23 Jesus saith unto her; Thy brother shall rise again.  
 24 Martha saith unto him; I know that he shall rise again,  
 25 in the resurrection at the last day. Jesus said unto  
 her; I am the resurrection, and the life; he that be-  
 lieveth in me, though he were dead, yet shall he live;  
 26 and whosoever liveth, and believeth in me, shall never  
 27 die. Believest thou this? She saith unto him; Yea,  
 Lord; I believe that thou art the Christ, the Son of  
 28 God, which should come into the world. And when  
 she had so said, she went her way, and called Mary her  
 sister secretly, saying; The Master is come, and calleth

for thee. As soon as she heard *that*, she arose quickly, and came unto him. (Now Jesus was not yet come into the town; but was in that place where Martha met him.) The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying; She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him; Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said; Where have ye laid him? They say unto him; Lord, come and see. Jesus wept. Then said the Jews; Behold, how he loved him! And some of them said; Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said; Take ye away the stone. Martha, the sister of him that was dead, saith unto him; Lord, by this time he stinketh; for he hath been *dead* four days. Jesus saith unto her; Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone. And Jesus lift up *his* eyes, and said; Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice; Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them; Loose him, and let him go.—Then many of the Jews which came to Mary, and had seen the things which he did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said; What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him; and the Romans shall come, and take away both our place and nation. And one of them, *named* Caiaphas, being the high priest that same year, said unto them; Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death.—

54 Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim; and there continued with his disciples. And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple; What think ye? that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

12 Then Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, 2 whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of 3 them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the 4 ointment. Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him; Why was not this ointment sold for three hundred pence, 6 and given to the poor? This he said, not that he cared

for the poor, but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus ; 7  
Let her alone ; against the day of my burying hath she  
kept this. For the poor always ye have with you, but 8  
me ye have not always.

Much people of the Jews therefore knew that he was 9  
there ; and they came, not for Jesus' sake only, but  
that they might see Lazarus also, whom he had raised  
from the dead. But the chief priests consulted that 10  
they might put Lazarus also to death ; because that by 11  
reason of him many of the Jews went away, and be-  
lieved on Jesus.

On the next day, much people that were come to 12  
the feast, when they heard that Jesus was coming to  
Jerusalem, took branches of palm-trees, and went forth 13  
to meet him, and cried ; Hosanna ; blessed is the King 14  
of Israel, that cometh in the name of the Lord. And  
Jesus, when he had found a young ass, sat thereon, as 15  
it is written ; " Fear not, daughter of Sion ; behold, thy 16  
King cometh, sitting on an ass's colt." These things  
understood not his disciples at the first ; but when Je-  
sus was glorified, then remembered they that these 17  
things were written of him, and *that* they had done  
these things unto him.—The people therefore that 18  
was with him when he called Lazarus out of his grave, 19  
and raised him from the dead, bare record. For this  
cause the people also met him, for that they heard that  
he had done this miracle. The Pharisees therefore 20  
said among themselves ; Ye perceive how ye prevail  
nothing ; behold, the world is gone after him.

And there were certain Greeks among them that 21  
came up to worship at the feast. The same came 22  
therefore to Philip, which was of Bethsaida of Galilee,  
and desired him, saying ; Sir, we would see Jesus. 23  
Philip cometh and telleth Andrew ; and again, Andrew  
and Philip tell Jesus. And Jesus answered them, say-  
ing ; The hour is come, that the Son of man should be 24  
glorified. Verily, verily, I say unto you, except a corn  
of wheat fall into the ground and die, it abideth alone ;

25 but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life 26 in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, 27 him will *my* Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour? 28 But for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*; “I have both glorified *it*, and will 29 glorify *it* again.” The people therefore that stood by, and heard *it*, said that it thundered. Others said; An 30 angel spake to him. Jesus answered and said; This voice came not because of me, but for your sakes. 31 Now is the judgment of this world; now shall the 32 prince of this world be cast out. And I, if I be listed 33 up from the earth, will draw all *men* unto me. This 34 he said, signifying what death he should die.—The people answered him; We have heard out of the law that Christ abideth for ever; and how sayest thou, the Son of man must be listed up? who is this Son of man? 35 Then Jesus said unto them; Yet a little while is the light among you. Walk, while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before 38 them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake; “Lord, who hath believed our report? and to whom 39 hath the arm of the Lord been revealed?” Therefore they could not believe; because that Esaias said again; 40 “He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should 41 heal them.” These things said Esaias, when he saw 42 his glory, and spake of him. Nevertheless, among the

chief rulers also many believed on him ; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue ; for they loved the praise of men more than the praise of God.—Jesus cried, and said ; He that believeth on me, believeth not on me, but on him that sent me ; and he that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not ; (for I came not to judge the world, but to save the world;) he that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak ; and I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father said unto me, so I speak.

Now before the feast of the passover, when Jesus 13 knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end ; and supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,) Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God ; he riseth from supper, and laid aside his garments, and took a towel, and girded himself ; after that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter ; and Peter saith unto him ; Lord, dost thou wash my feet ? Jesus answered and said unto him ; What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him ; Thou shalt never wash my feet. Jesus answered him ; If I wash thee not, thou hast no part with me. Simon Peter saith unto him ; Lord, not my feet only, but also *my* hands and *my* head. Jesus 10

saith to him ; He that is washed needeth not save to wash *his* feet, but is clean every whit ; and ye are clean, but not all. For he knew who should betray him ; therefore said he ; Ye are not all clean.—So after he had washed their feet, and had taken his garments, and was set down again, he said unto them ; Know ye what I have done to you ? Ye call me ; Master, and Lord ; and ye say well ; for so I am. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all ; I know whom I have chosen ; but that the scripture may be fulfilled ; “ He that eateth bread with me, hath lifted up his heel against me.” Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you ; He that receiveth whomsoever I send, receiveth me ; and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said ; Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom, one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him ; Lord, who is it ? Jesus answered ; He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave *it* to Judas Iscariot *the son of Simon*. And after the sop, Satan entered into him. Then said Jesus unto him ; That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of *them* thought, because Judas had the bag, that Jesus had said unto him ; Buy *those things* that we have need

of against the feast ; or that he should give something to the poor. He then, having received the sop, went immediately out ; and it was night.

When he was gone out, Jesus said ; Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me ; and, as I said unto the Jews ; Whither I go, ye cannot come ; so now I say unto you. A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another. — Simon Peter said unto him ; Lord, whither goest thou ? Jesus answered him ; Whither I go, thou canst not follow me now ; but thou shalt follow me afterward. Peter said unto him ; Lord, why cannot I follow thee now ? I will lay down my life for thy sake. Jesus answered him ; Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.

Let not your heart be troubled ; ye believe in God, 14 believe also in me. In my Father's house are many mansions ; if *it were* not so, I would have told you. I go to prepare a place for you ; and if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. — Thomas saith unto him ; Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him ; I am the way, and the truth, and the life ; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also ; and from henceforth ye know him, and have seen him. — Philip saith unto him ; Lord, shew us the Father, and it sufficeth us. Jesus saith unto him ; Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me hath seen the Father ; and how sayest thou *then* ;

10 Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father, that dwelleth in me, he doeth the works. Believe me, that I *am* in the Father, and the Father in me; or else 12 believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater *works* than these 13 shall he do; because I go unto my Father, and whatsoever ye shall ask in my name, that will I do; that 14 the Father may be glorified in the Son. If ye shall 15 ask any thing in my name, I will do it.—If ye love 16 me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he 17 may abide with you for ever; *even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he 18 dwelleth with you, and shall be in you. I will not leave 19 you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see 20 me; because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and you in me, 21 and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will 22 love him, and will manifest myself to him.—Judas saith unto him (not Iscariot); Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him; If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with 24 him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.—These things have I spoken 25 unto you, being *yet* present with you; but the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I 27 have said unto you. Peace I leave with you, my peace

I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you ; I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I go unto the Father ; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. — Hereafter I will not talk much with you. For the prince of the world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do ; arise, let us go hence.

I am the true vine, and my Father is the husband- 15  
man. Every branch in me that beareth not fruit, he taketh away ; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, and be my disciples. — As the Father hath loved me, so have I loved you ; continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. — These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I

call you not servants ; for the servant knoweth not what his lord doeth ; but I have called you friends, for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain ; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.—If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you ; The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin ; but now they have no cloak for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin ; but now have they both seen, and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law ; “They hated me without a cause.”—But when the Comforter is come, whom I will send unto you from the Father, (*even* the Spirit of truth, which proceedeth from the Father,) he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.—These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues ; yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things

I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me ; Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth ; it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself, but whatsoever he shall hear, *that* shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine. Therefore said I, that he taketh of mine, and shall shew *it* unto you. A little while, and ye shall not see me ; and again, a little while, and ye shall see me, because I go to the Father. — Then said *some* of his disciples among themselves ; What is this that he saith unto us ; A little while, and ye shall not see me ; and again, a little while, and ye shall see me ; and ; Because I go to the Father ? They said therefore ; What is this that he saith, a little while ? We cannot tell what he saith. Jesus knew that they were desirous to ask him, and said unto them ; Do ye inquire among yourselves of that I said ; A little while, and ye shall not see me ; and again, a little while, and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice ; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come ; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man

22 is born into the world. And ye now therefore have sorrow ; but I will see you again, and your heart shall  
 23 rejoice, and your joy no man taketh from you ; and in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my  
 24 name, he will give *it* you. Hitherto have ye asked nothing in my name ; ask, and ye shall receive, that  
 25 your joy may be full.—These things have I spoken unto you in proverbs ; the time cometh when I shall no more speak unto you in proverbs, but I shall shew  
 26 you plainly of the Father. At that day ye shall ask in my name ; and I say not unto you, that I will pray the  
 27 Father for you ; for the Father himself loveth you, because ye have loved me, and have believed that I came  
 28 out from God. I came forth from the Father, and am come into the world ; again, I leave the world, and go  
 29 to the Father.—His disciples said unto him ; Lo, now speakest thou plainly, and speakest no proverb.  
 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee ; by this we believe that thou camest forth from God. Jesus answered  
 31 them ; Ye do now believe ; behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone ; and yet I am not  
 32 alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye have tribulation ; but be of good cheer, I have overcome the world.

17 These words spake Jesus, and lifted up his eyes to heaven, and said ; Father, the hour is come ; glorify  
 2 thy Son, that thy Son also may glorify thee ; as thou hast given him power over all flesh, that he should give  
 3 eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only  
 4 true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth ; I have finished the  
 5 work which thou gavest me to do ; and now, O Father, glorify thou me with thine own self, with the glory  
 6 which I had with thee before the world was.—I

have manifested thy name unto the men which thou  
gavest me out of the world ; thine they were, and  
thou gavest them me ; and they have kept thy word.  
Now they have known that all things, whatsoever thou  
hast given me, are of thee ; for I have given unto them  
the words which thou gavest me ; and they have re-  
ceived *them*, and have known surely that I came out  
from thee, and they have believed that thou didst send  
me. I pray for them ; I pray not for the world, but  
for them which thou hast given me, for they are thine ;  
and all mine are thine, and thine are mine ; and I am glo-  
rified in them. And now I am no more in the world, but  
these are in the world, and I come to thee. Holy  
Father, keep them in thine own name, which thou hast  
given me ; that they may be one, as we *are*. While I  
was with them in the world, I kept them in thy name ;  
those that thou gavest me I have kept, and none of them  
is lost, but the son of perdition, that the scripture might  
be fulfilled. And now come I to thee, and these things  
I speak in the world, that they might have my joy  
fulfilled in themselves. I have given them thy word ;  
and the world hath hated them, because they are not of  
the world, even as I am not of the world. I pray not,  
that thou shouldest take them out of the world, but that  
thou shouldest keep them from the evil. They are not  
of the world, even as I am not of the world. Sanctify  
them through thy truth ; thy word is truth. As thou  
hast sent me into the world, even so have I also sent  
them into the world. And for their sakes I sanctify  
myself, that they also might be sanctified through the  
truth.—Neither pray I for these alone, but for them  
also which *shall* believe on me through their word ;  
that they all may be one ; as thou, Father, *art* in  
me, and I in thee, that they also may be one in us ;  
that the world may believe that thou hast sent me. And  
the glory which thou gavest me, I have given them ;  
that they may be one, even as we are one ; (I in them,  
and thou in me ;) that they may be made perfect in  
one, and that the world may know that thou hast sent

me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst 25 me before the foundation of the world. O righteous Father, the world hath not known thee, but I have 26 known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it* ; that the love wherewith thou hast loved me, may be in them, and I in them.

18 When Jesus had spoken these words, he went forth with his disciples, over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place ; for Jesus oft-times resorted thither with his disciples.

3 Judas then having received a band of *men*, and officers from the chief priests and Pharisees, cometh thither

4 with lanterns, and torches, and weapons.—Jesus therefore knowing all things that should come upon him, went forth, and said unto them ; Whom seek ye ?

5 They answered him ; Jesus of Nazareth. Jesus saith unto them ; I am *he*. (And Judas also, which betrayed him, stood with them.) As soon then as he had said unto them ; I am *he* ; they went backward, and 7 fell to the ground. Then asked he them again ; Whom 8 seek ye ? And they said ; Jesus of Nazareth. Jesus answered ; I have told you that I am *he* ; if therefore 9 ye seek me, let these go their way. That the saying might be fulfilled which he spake ; “Of them which thou 10 gavest me, have I lost none.”—Then Simon Peter, having a sword, drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. Then said Jesus unto Peter ; Put up the sword into the sheath ; the cup which my Father hath given me, shall I not drink it ?

12 Then the band, and the captain and officers of the 13 Jews took Jesus, and bound him, and led him away to Annas first ; for he was father-in-law to Caiaphas, 14 which was the high priest that same year. Now Caia-

phas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. —And Simon Peter followed Jesus, and *so did* 15 another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. 16 Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter ; Art not thou also *one* 17 of this man's disciples? He saith ; I am not. And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves ; and Peter stood with them, and warmed himself.—The high priest then asked Jesus of his disci- 19 ples, and of his doctrine. Jesus answered him ; I 20 spake openly to the world ; I ever taught in the synagogue, and in the temple, whither all the Jews resort, and in secret have I said nothing ; why askest thou 21 me ? ask them which heard me, what I have said unto them ; behold, they know what I said. And when he 22 had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying ; An- 23 swerest thou the high priest so ? Jesus answered him ; If I have spoken evil, bear witness of the evil ; but if 24 well, why smitest thou me ? Now Annas had sent him 25 bound unto Caiaphas the high priest.—And Simon Peter stood and warmed himself. They said therefore unto him ; Art not thou also *one* of his disciples ? He 26 denied *it*, and said ; I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith ; Did not I see thee in the garden with him ? Peter then denied again ; and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment ; and it was early. And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. Pilate 27 then went out unto them, and said ; What accusation 28 bring ye against this man ? They answered and said 29

unto him ; If he were not a malefactor, we would  
 31 not have delivered him up unto thee. Then said  
 Pilate unto them ; Take ye him, and judge him  
 according to your law. The Jews therefore said unto  
 him ; It is not lawful for us to put any man to death.  
 32 That the saying of Jesus might be fulfilled, which he  
 33 spake, signifying what death he should die.—Then  
 Pilate entered into the judgment-hall again, and called  
 Jesus, and said unto him ; Art thou the King of the  
 34 Jews ? Jesus answered him ; Sayest thou this thing  
 35 of thyself, or did others tell it thee of me ? Pilate an-  
 swered ; Am I a Jew ? thine own nation and the chief  
 priests, have delivered thee unto me ; what hast thou  
 36 done ? Jesus answered ; My kingdom is not of this  
 world ; if my kingdom were of this world, then would  
 my servants fight, that I should not be delivered to  
 the Jews ; but now is my kingdom not from hence.  
 37 Pilate therefore said unto him ; Art thou a king then ?  
 Jesus answered ; Thou sayest *truth* ; for I am a king.  
 To this end was I born, and for this cause came I into  
 the world, that I should bear witness unto the truth.  
 38 Every one that is of the truth, heareth my voice. Pi-  
 late saith unto him ; What is truth ? And when he had  
 said this, he went out again unto the Jews, and saith  
 39 unto them ; I find in him no fault *at all*. But ye have  
 a custom that I should release unto you one at the  
 passover ; will ye therefore, that I release unto you  
 40 the King of the Jews ? Then cried they all again, say-  
 ing ; Not this man, but Barabbas. Now Barabbas  
 19 was a robber.—Then Pilate therefore took Jesus,  
 2 and scourged *him*. And the soldiers platted a crown  
 of thorns, and put *it* on his head, and they put on him  
 3 a purple robe, and said ; Hail, King of the Jews ! and  
 4 they smote him with their hands.—Pilate went forth  
 again, and saith unto them ; Behold, I bring him forth  
 to you, that ye may know that I find no fault in him.  
 5 (Then came Jesus forth, wearing the crown of thorns,  
 and the purple robe.) And Pilate saith unto them ;  
 6 Behold the man ! When the chief priests therefore

and officers saw him, they cried out, saying ; Crucify *him*, crucify him. Pilate saith unto them ; Take ye him, and crucify *him* ; for I find no fault in him. The Jews answered him ; We have a law, and by our law he ought to die, because he made himself the Son of God.—When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment-hall, and saith unto Jesus ; Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him ; Speakest thou not unto me ? knowest thou not, that I have power to crucify thee, and have power to release thee ? Jesus answered ; Thou couldest have no power *at all* against me, except it were given thee from above ; therefore he that delivered me unto thee hath the greater sin.—And from thenceforth Pilate sought to release him. But the Jews cried out, saying ; If thou let this man go, thou art not Cesar's friend ; whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha ; (and it was the preparation of the passover, and about the sixth hour;) and he saith unto the Jews ; Behold your King ! But they cried out ; Away with *him*, away with *him* ; crucify him. Pilate saith unto them ; Shall I crucify your King ? The chief priests answered ; We have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha ; where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on the cross. And the writing was ; “JESUS OF NAZARETH, THE KING OF THE JEWS.” This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, and Greek, and Latin. Then said

the chief priests of the Jews to Pilate; Write not; The King of the Jews; but that he said; I am King of the 22 Jews. Pilate answered; What I have written, I have 23 written.—Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part,) and also *his* coat. Now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves; Let us not rend it, but cast lots for it, whose it shall be. That the scripture might be fulfilled, which saith; “They parted my raiment among them, and for my vesture they did cast lots.” These things therefore the soldiers did.—Now there stood by the cross of Jesus, his mother, and his mother’s sister, Mary the *wife* of 26 Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother; Woman, behold 27 thy Son! Then saith he to the disciple; Behold thy mother! And from that hour that disciple took her unto 28 his own *home*.—After this, Jesus knowing that all things were now accomplished that the scripture might 29 be fulfilled, saith; I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, 30 and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said; It is finished; and he bowed his head, and gave up the ghost.

31 The Jews therefore, (because it was the preparation; that the bodies should not remain upon the cross on the sabbath-day; for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and 32 *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other 33 which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake 34 not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood 35 and water.—And he that saw *it*, bare record, and his record is true; and he knoweth that he saith true,

that ye also might believe. For these things were done, that the scripture should be fulfilled; "A bone of him shall not be broken." And again another scripture saith; "They shall look on him whom they pierced."

And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate, that he might take away the body of Jesus; and Pilate gave *him* leave. He came therefore and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation-day, for the sepulchre was nigh at hand.

The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre; and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them; They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own

11 home.—But Mary stood without at the sepulchre weeping. And as she wept she stooped down *and* 12 *looked* into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, 13 where the body of Jesus had lain. And they say unto her; Woman, why weepest thou? She saith unto them; Because they have taken away my Lord, and I know 14 not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; 15 and knew not that it was Jesus. Jesus saith unto her; Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him; Sir, if thou have borne him hence, tell me where thou hast 16 laid him, and I will take him away. Jesus saith unto her; Mary. She turned herself, and saith unto him; 17 Rabboni, which is to say, Master. Jesus saith unto her; Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them; I ascend unto my Father and your Father, and to my 18 God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 Then the same day at evening, being the first *day* of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them; Peace 20 *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the 21 disciples glad when they saw the Lord. Then said Jesus to them again; Peace *be* unto you; as *my* Father 22 hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them; 23 Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; *and* whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, 25 was not with them when Jesus came. The other disciples therefore said unto him; We have seen the Lord. But he said unto them; Except I shall see in

his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—And after eight days again his <sup>26</sup> disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said; Peace *be* unto you. Then saith he to Thomas; Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. Thomas <sup>27</sup> answered and said unto him; My Lord and my God. Jesus saith unto him; Because thou hast seen me, thou <sup>28</sup> hast believed; blessed *are* they that have not seen, and <sup>29</sup> yet have believed.

And many other signs truly did Jesus in the presence <sup>30</sup> of his disciples, which are not written in this book. But <sup>31</sup> these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

After these things Jesus shewed himself again to the <sup>21</sup> disciples at the sea of Tiberias. And on this wise shewed he *himself*. There were together Simon Pe- <sup>2</sup> ter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon Peter saith unto them; I go a fishing. They say unto him; We also go with thee. They went forth, and entered into a ship imme- <sup>3</sup> diately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Je- <sup>4</sup> sus saith unto them; Children, have ye any meat? They answered him; No. And he said unto them; Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore <sup>5</sup> that disciple whom Jesus loved saith unto Peter; It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*; for he was na- <sup>6</sup> kled; and did cast himself into the sea. And the other <sup>7</sup> disciples came in a little ship, (for they were not far <sup>8</sup>

from land, but as it were two hundred cubits,) dragging  
9 the net with fishes. As soon then as they were come  
10 to land, they saw a fire of coals there, and fish laid  
11 thereon, and bread. Jesus saith unto them ; Bring of  
12 the fish which ye have now caught. Simon Peter went  
up, and drew the net to land full of great fishes, an  
13 hundred and fifty and three ; and for all there were so  
14 many, yet was not the net broken.—Jesus saith unto  
15 them ; Come *and* dine. And none of the disciples  
durst ask him ; Who art thou ? knowing that it was the  
16 Lord. Jesus cometh, and taketh bread, and giveth  
17 them, and fish likewise. This is now the third time  
18 that Jesus shewed himself to his disciples, after that he  
was risen from the dead.

19 So when they had dined, Jesus saith to Simon Peter ;  
Simon *son* of Jonas, lovest thou me more than these ?  
He saith unto him ; Yea, Lord, thou knowest that I  
20 love thee. He saith unto him ; Feed my lambs. He  
saith to him again the second time ; Simon *son* of  
Jonas, lovest thou me ? He saith unto him ; Yea,  
Lord, thou knowest that I love thee. He saith unto  
21 him ; Feed my sheep. He saith unto him the third  
time ; Simon *son* of Jonas, lovest thou me ? Peter was  
grieved because he said unto him the third time ; Lov-  
est thou me ? And he said unto him ; Lord, thou  
knowest all things ; thou knowest that I love thee. Je-  
sus saith unto him ; Feed my sheep. Verily, verily,  
I say unto thee, when thou wast young, thou girdedst  
thyself, and walkedst whither thou wouldest ; but when  
thou shalt be old, thou shalt stretch forth thy hands,  
and another shall gird thee, and carry *thee* whither thou  
22 wouldest not. This spake he, signifying by what death  
he should glorify God. And when he had spoken this,  
he saith unto him ; Follow me.—Then Peter, turn-  
ing about, seeth the disciple whom Jesus loved, fol-  
lowing ; (which also leaned on his breast at supper, and  
said ; Lord, which is he that betrayeth thee ?) Peter  
seeing him, saith to Jesus ; Lord, and what *shall* this  
man *do* ? Jesus saith unto him ; If I will that he tarry

till I come, what *is that* to thee? follow thou me. Then 23  
went this saying abroad among the brethren, that that  
disciple should not die. Yet Jesus said not unto him;  
He shall not die; but; If I will that he tarry till I come,  
what *is that* to thee?

This is the disciple which testifieth of these things, 24  
and wrote these things; and we know that his testi-  
mony is true. And there are also many other things 25  
which Jesus did, the which, if they should be written  
every one, I suppose that even the world itself could  
not contain the books that should be written.

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THE

## ACTS OF THE APOSTLES.

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THE former treatise have I made, O Theophilus, of  
all that Jesus began both to do and teach, until the day 2  
in which he was taken up, after that he had given com-  
mandments unto the apostles whom he had chosen  
through the Holy Ghost. To whom also he shewed 3  
himself alive after his passion, by many infallible proofs,  
being seen of them forty days, and speaking of the things  
pertaining to the kingdom of God. And being assem-  
bled together with *them*, he commanded them that they 4  
should not depart from Jerusalem, but wait for the  
promise of the Father, which, *saith he*, ye have heard  
of me; for John truly baptized with water, but ye shall 5  
be baptized with the Holy Ghost not many days hence.  
—When they therefore were come together, they 6  
asked of him, saying; Lord, wilt thou at this time re-  
store again the kingdom to Israel? And he said unto 7  
them; It is not for you to know the times or the sea-

sons, which the Father hath put in his own power.  
 8 But ye shall receive power after that the Holy Ghost  
 is come upon you ; and ye shall be witnesses unto me,  
 both in Jerusalem, and in all Judea and in Samaria, and  
 9 unto the uttermost parts of the earth.—And when he  
 had spoken these things, while they beheld, he was  
 taken up ; and a cloud received him out of their sight.  
 10 And while they looked steadfastly toward heaven as he  
 went up, behold, two men stood by them in white ap-  
 11 parel, which also said ; Ye men of Galilee, why stand  
 ye gazing up into heaven ? this same Jesus, which is  
 taken up from you into heaven, shall so come in like  
 12 manner as ye have seen him go into heaven.—Then  
 returned they unto Jerusalem, from the mount called  
 Olivet, which is from Jerusalem a sabbath-day's journey.  
 13 And when they were come in, they went up into an  
 upper room where abode both Peter and James, and  
 John and Andrew, Philip and Thomas, Bartholomew  
 and Matthew, James *the son of Alpheus*, and Simon  
 14 the zealot, and Judas *the brother of James*. These all  
 continued with one accord in prayer, with the women,  
 and Mary the mother of Jesus, and with his brethren.  
 15 And in those days Peter stood up in the midst of  
 the disciples, and said ; (the number of the names to-  
 16 gether were about an hundred and twenty;) Men *and*  
 brethren, this scripture must needs have been fulfilled,  
 which the Holy Ghost by the mouth of David spake  
 before, concerning Judas, which was guide to them  
 17 that took Jesus ; for he was numbered among us, and  
 18 had obtained part of this ministry. Now this man pur-  
 chased a field with the reward of iniquity ; and falling  
 headlong, he burst asunder in the midst, and all his  
 19 bowels gushed out ; and it was known unto all the  
 dwellers at Jerusalem, insomuch as that field is called  
 in their proper tongue, Aceldama, that is to say, the  
 20 field of blood. For it is written in the book of Psalms ;  
 Let his habitation be desolate, and let no man dwell  
 21 therein ; and ; His bishoprick let another take. Where-  
 fore of these men which have companied with us, all

the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.—And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said ; Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots ; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting ; and there appeared unto them cloven tongues like as of fire ; and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded ; because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another ; Behold, are not all these which speak, Galileans ? and how hear we every man in our own tongue, wherein we were born, Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, and Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, *how* hear we them speak in our tongues the wonderful works of God ? And they were all amazed, and were in doubt, saying one to another ; What meaneth this ? Others mocking, said ; These men are full of new wine.—But Peter, standing up with the

eleven, lifted up his voice, and said unto them ; Ye men of Judea, and all *ye* that dwell at Jerusalem, be 15 this known unto you, and hearken to my words. For these are not drunken, as ye suppose ; seeing it is *but* 16 the third hour of the day ; but this is that which was 17 spoken by the prophet Joel ; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh ; and your sons and your daughters shall prophesy, and your young men shall see visions, and 18 your old men shall dream dreams ; and on my servants, and on my hand-maidens, I will pour out in those days 19 of my Spirit, and they shall prophesy. And I will shew wonders in heaven above, and signs in the earth 20 beneath, blood, and fire, and vapour of smoke ; the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord 21 come. And it shall come to pass, *that* whosoever shall 22 call on the name of the Lord, shall be saved. Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, (which God did by him in the midst of you, 23 as ye yourselves also know,) him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified 24 and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he 25 should be holden of it. For David speaketh concerning him ; I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. 26 Therefore did my heart rejoice, and my tongue was 27 glad ; moreover also, my flesh shall rest in hope, that thou wilt not leave my soul in hell, neither wilt thou 28 suffer thy Holy One to see corruption. Thou hast made known to me the ways of life ; thou shalt make 29 me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre 30 is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him,

that of the fruit of his loins *one* should sit on his throne ;  
he seeing this before, spake of the resurrection of Christ,  
that he was not left in hell, neither his flesh did see cor-  
ruption. This Jesus hath God raised up, whereof we  
all are witnesses. Therefore being by the right hand  
of God exalted, and having received of the Father the  
promise of the Holy Ghost, he hath shed forth this,  
which ye see and hear. For David is not ascended  
into the heavens ; but he saith himself ; The Lord said  
unto my Lord ; Sit thou on my right hand, until I make  
thy foes thy footstool. Therefore let all the house of  
Israel know assuredly, that God hath made that same  
Jesus whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their  
heart, and said unto Peter and to the rest of the apostles ; Men *and* brethren, what shall we do ? Then Pe-  
ter said unto them ; Repent, and be baptized every one  
of you in the name of Jesus Christ, for the remission of  
sins ; and ye shall receive the gift of the Holy Ghost.  
For the promise is unto you, and to your children, and  
to all that are afar off, even as many as the Lord our  
God shall call. And with many other words did he  
testify and exhort, saying ; Save yourselves from this  
untoward generation. Then they that gladly received  
his word, were baptized ; and the same day there were  
added *unto them* about three thousand souls. — And  
they continued steadfastly in the apostles' doctrine, and  
fellowship, and in breaking of bread, and in prayers.  
And fear came upon every soul, and many wonders  
and signs were done by the apostles. And all that be-  
lieved were together, and had all things common, and  
sold their possessions and goods, and parted them to all  
*men*, as every man had need. And they, continuing  
daily with one accord in the temple, and breaking bread  
from house to house, did eat their meat with gladness  
and singleness of heart, praising God, and having fa-  
vour with all the people. And the Lord added to the  
church daily such as should be saved.

Now Peter and John went up together into the temple,

2 at the hour of prayer, *being* the ninth *hour*. And a certain man lame from his mother's womb was carried ; whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered  
3 into the temple ; who, seeing Peter and John about to  
4 go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said ; Look on us.  
5 And he gave heed unto them, expecting to receive  
6 something of them. Then Peter said ; Silver and gold have I none ; but such as I have give I thee ; In the name of Jesus Christ of Nazareth, rise up and walk.  
7 And he took him by the right hand, and lifted *him* up ; and immediately his feet and ankle-bones received  
8 strength. And he, leaping up, stood, and walked ; and entered with them into the temple, walking and leap-  
9 ing, and praising God. And all the people saw him  
10 walking, and praising God ; and they knew that it was he which sat for alms at the Beautiful gate of the temple ; and they were filled with wonder and amazement at that which had happened unto him.  
11 And as he held Peter and John, all the people ran together unto them in the porch that is called Solo-  
12 mon's, greatly wondering. And when Peter saw *it*, he answered unto the people ; Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made  
13 this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let  
14 *him* go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of life ; whom God hath raised from  
15 the dead, whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know ; yea, the faith which is by him, hath given him this perfect soundness in the pres-  
16 ence of you all. And now, brethren, I wot that through  
17 ignorance ye did *it*, as *did* also your rulers. But those  
18

things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was appointed for you ; whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets, since the world began. Moses truly said unto the fathers ; A prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise told of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham ; And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son, sent him to bless you, in turning away every one of you from his iniquities.

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day ; for it was now even-tide. Howbeit, many of them which heard the word, believed ; and the number of the men was about five thousand.—And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked ; By what power, or by what name have ye done this?—Then Peter, filled with the Holy Ghost, said unto them :

9 Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole ; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by 11 him doth this man stand here before you whole. This is the stone which was set at nought of you builders, 12 which is become the head of the corner. Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we 13 must be saved.—Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus ; 14 and beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the coun- 15 cil, they conferred among themselves, saying ; What shall we do to these men ? for that indeed a notable miracle hath been done by them *is* manifest to all them 16 that dwell in Jerusalem, and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man 17 in this name. And they called them, and commanded them not to speak at all, nor teach in the name of Je- 18 sus. But Peter and John answered and said unto them ; Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we 19 cannot but speak the things which we have seen and 20 heard. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people ; for all *men* glorified 21 God for that which was done. For the man was above forty years old on whom this miracle of healing was shewed.

22 And being let go, they went to their own company, and reported all that the chief priests and elders had 23 said unto them. And when they heard that, they lifted

up their voice to God with one accord, and said ; Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is ; who by the mouth of thy servant David hast said ; Why did the heathen rage, and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together in this city, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. — And when they had prayed, the place was shaken where they were assembled together ; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart, and of one soul ; neither said *any of them* that aught of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus ; and great grace was upon them all. Neither was there *any* among them that lacked ; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the apostles' feet ; and distribution was made unto every man, according as he had need. — And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation,) a Levite, *and* of the country of Cyprus, having land, sold *it*, and brought the money, and laid *it* at the apostles' feet. — But a certain man named Ananias, with Sapphira his wife, sold a possession ; and kept back *part* of the price, his wife also being privy to *it* ; and brought a certain part, and laid *it* at the apostles'

3 feet. But Peter said ; Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back  
4 part of the price of the land ? While it remained, was it not thine own, and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thy heart ? thou hast not lied unto men, but unto  
5 God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all  
6 them that heard these things. And the young men arose, wound him up, and carried him out, and buried  
7 him.—And it was about the space of three hours after, when his wife, not knowing what was done, came  
8 in. And Peter answered unto her ; Tell me whether ye sold the land for so much ? And she said ; Yea, for  
9 so much. Then Peter said unto her ; How is it that ye have agreed together to tempt the Spirit of the Lord ? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.  
10 Then fell she down straightway at his feet, and yielded up the ghost ; and the young men came in, and found her dead, and carrying her forth, buried her by her  
11 husband. And great fear came upon all the church,  
12 and upon as many as heard these things.—And by the hands of the apostles were many signs and wonders wrought among the people ; and they were all  
13 with one accord in Solomon's porch ; and of the rest durst no man join himself to them. But the people  
14 magnified them ; (and believers were the more added  
15 to the Lord, multitudes both of men and women;) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits ; and they were healed every one.  
16 Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were  
17 filled with indignation, and laid their hands on the apos-

ties, and put them in the common prison. But the 19  
angel of the Lord by night opened the prison-doors,  
and brought them forth, and said; Go, stand and speak 20  
in the temple to the people all the words of this life.  
And when they heard *that*, they entered into the tem- 21  
ple early in the morning, and taught. But the high  
priest came, and they that were with him, and called 22  
the council together, and all the senate of the children 23  
of Israel; and sent to the prison to have them brought.  
But when the officers came, and found them not in the 24  
prison, they returned, and told, saying; The prison  
truly found we shut with all safety, and the keepers 25  
standing before the doors; but when we had opened,  
we found no man within. Now when the high priest, 26  
and the captain of the temple, and the chief priests  
heard these things, they doubted of them whereunto 27  
this would grow. Then came one and told them; Be- 28  
hold, the men whom ye put in prison are standing in  
the temple, and teaching the people. Then went the 29  
captain with the officers, and brought them without vio-  
lence; for they feared the people, lest they should 30  
have been stoned. And when they had brought them, 31  
they set *them* before the council. And the high priest  
asked them, saying; Did we not straitly command you, 32  
that ye should not teach in this name? and behold, ye  
have filled Jerusalem with your doctrine, and intend to 33  
bring this man's blood upon us.—Then Peter and  
the *other* apostles answered and said; We ought to 34  
obey God rather than men. The God of our fathers  
raised up Jesus, whom ye slew and hanged on a tree; 35  
him hath God exalted with his right hand *to be* a Prince  
and a Saviour, for to give repentance to Israel, and for- 36  
giveness of sins. And we are his witnesses of these  
things, and *so is* also the Holy Ghost, whom God hath 37  
given to them that obey him.—When they heard  
*that*, they were cut *to the heart*, and took counsel to 38  
slay *them*. Then stood there up one in the council, a  
Pharisee, named Gamaliel, a doctor of the law, had in 39  
reputation among all the people, and commanded to put  
38

35 the apostles forth a little space. And he said unto them ; Ye men of Israel, take heed to yourselves what 36 ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves ; who was slain, and all, as many as obeyed him, were scattered, and brought to 37 nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him ; he also perished, and all, *even* as many as 38 obeyed him, were dispersed. And now I say unto you ; Refrain from these men, and let them alone ; for if this counsel or this work be of men, it will come to 39 nought ; but if it be of God, ye cannot overthrow them, lest haply ye be found even to fight against God.—— 40 And to him they agreed ; and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let 41 them go. And they departed from the presence of the council, rejoicing that they were counted worthy to 42 suffer shame for *his* name ; and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said ; It is not reason that we should leave the word 3 of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the spirit and wisdom, whom we will appoint over this 4 business ; but we will give ourselves continually to 5 prayer, and to the ministry of the word. And the saying pleased the whole multitude ; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch ; 6 whom they set before the apostles ; and when they had

prayed, they laid *their* hands on them.—And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen; and they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said; We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said; This man ceaseth not to speak words against the holy place, and the law. For we have heard him say; This Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

—Then said the high priest; Are these things so? And he said; Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran; and said unto him; Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell; and he gave him none inheritance in it, no, not *so much as* to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. And God spake on this wise; That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil four hundred years; and the nation to whom they shall be in bondage will I

judge, said God ; and after that shall they come forth,  
 8 and serve me in this place.—(And he gave him the  
 covenant of circumcision ; and so *Abraham* begat  
 Isaac, and circumcised him the eighth day ; and Isaac  
 begat Jacob, and Jacob begat the twelve patriarchs.  
 9 And the patriarchs, moved with envy, sold Joseph into  
 10 Egypt ; but God was with him, and delivered him out  
 of all his afflictions, and gave him favour and wisdom  
 11 in the sight of Pharaoh king of Egypt, and he made  
 him governor over Egypt, and all his house. Now  
 12 there came a dearth over all the land of Egypt and  
 Chanaan, and great affliction ; and our fathers found  
 13 no sustenance. But when Jacob heard that there was  
 14 corn in Egypt, he sent out our fathers first. And at  
 the second time Joseph was made known to his brethren,  
 and Joseph's kindred was made known unto Pha-  
 14 raoth. Then sent Joseph, and called his father Jacob  
 to him, and all his kindred, threescore and fifteen souls.  
 15 So Jacob went down into Egypt, and died, he and our  
 16 fathers. And they were carried over into Sychem,  
 and laid in the sepulchre that Abraham bought for a  
 sum of money of the sons of Emmor, *the father of Sy-*  
 17 *chem.*)—But when the time of the promise drew  
 nigh, which God had sworn to Abraham, the people  
 18 grew and multiplied in Egypt ; till another king arose,  
 19 which knew not Joseph. The same dealt subtilely  
 with our kindred, and evil-entreated our fathers, so that  
 they cast out their young children, to the end they might  
 20 not live.—In which time Moses was born, and was  
 exceeding fair ; who was nourished up in his father's  
 21 house three months. And when he was cast out,  
 Pharaoh's daughter took him up, and nourished him  
 22 for her own son. And Moses was learned in all the  
 wisdom of the Egyptians ; and was mighty in his words  
 23 and deeds. And when he was full forty years old, it  
 came into his heart to visit his brethren, the children  
 24 of Israel. And seeing one of them suffer wrong, he  
 defended him, and avenged him that was oppressed,  
 25 and smote the Egyptian. For he supposed his breth-

ren would have understood how that God by his hand would deliver them ; but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying ; Sirs, ye are brethren ; why do ye wrong one to another ? But he that did his neighbour wrong, thrust him away, saying ; Who made thee a ruler and a judge over us ? Wilt thou kill me, as thou killedst the Egyptian yesterday ? Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush. When Moses saw *it*, he wondered at the sight ; and as he drew near to behold *it*, the voice of the Lord came unto him, *saying* ; I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled and durst not behold. Then said the Lord to him ; Put off thy shoes from thy feet ; for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them ; and now come, I will send thee into Egypt. This Moses, whom they refused, saying ; Who made thee a ruler and a judge ? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is that Moses, which said unto the children of Israel ; A prophet shall the Lord God raise up unto you of your brethren, like unto me ; him shall ye hear. This is he that was, in the church in the wilderness, with the angel which spake to him in the mount Sina, and *with* our fathers, who received the lively oracles to give unto us ; to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt, saying unto Aaron ; Make us gods to go

before us ; for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets ; O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness ? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them ; and I will carry you away beyond Babylon. — Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen ; which also our fathers, that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David. Who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house. Howbeit, the most high dwelleth not in *temples* made with hands, as saith the prophet ; Heaven *is* my throne, and earth *is* my footstool. What house will ye build me ? saith the Lord ; or what *is* the place of my rest ? Hath not my hand made all these things ? . . . — Ye stiff-necked, and uncircumcised in heart and ears ; ye do always resist the Holy Ghost ; as your fathers *did*, so *do ye*. Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers ; who have received the law by the disposition of angels, and have not kept *it* . . .

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said ; Behold, I see the heavens opened, and the Son of man standing on

the right hand of God. Then they cried out with a  
loud voice, and stopped their ears, and ran upon him  
with one accord ; and cast *him* out of the city, and  
stoned *him*. And the witnesses laid down their clothes  
at a young man's feet, whose name was Saul, and they  
stoned Stephen, calling upon *God*, and saying ; Lord  
Jesus, receive my spirit. And he kneeled down and  
cried with a loud voice ; Lord, lay not this sin to their  
charge. And when he had said this, he fell asleep.  
And Saul was consenting unto his death.

And at that time there was a great persecution  
against the church which was at Jerusalem ; and they  
were all scattered abroad throughout the regions of Ju-  
deia and Samaria, except the apostles. And devout  
men carried Stephen *to his burial*, and made great  
lamentation over him. As for Saul, he made havock  
of the church, entering into every house, and haling  
men and women, committed *them* to prison.

Therefore they that were scattered abroad went  
every where, preaching the word. Then Philip went  
down to the city of Samaria, and preached Christ unto  
them. And the people with one accord gave heed  
unto those things which Philip spake, hearing and see-  
ing the miracles which he did. For unclean spirits,  
crying with loud voice, came out of many that were  
possessed *with them* ; and many taken with palsies,  
and that were lame, were healed. And there was  
great joy in that city.—But there was a certain man,  
called Simon, which beforetime in the same city used  
sorcery, and bewitched the people of Samaria, giving  
out that himself was some great one ; to whom they all  
gave heed, from the least to the greatest, saying ; This  
man is the power of God, which is called great. And  
to him they had regard, because that of long time he  
had bewitched them with sorceries. But when they  
believed Philip, preaching the things concerning the  
kingdom of God, and the name of Jesus Christ, they  
were baptized both men and women. Then Simon  
himself believed also, and when he was baptized, he

continued with Philip ; and wondered, beholding the  
14 miracles and signs which were done.—Now when  
the apostles which were at Jerusalem heard that Sa-  
maria had received the word of God, they sent unto  
15 them Peter and John ; who, when they were come  
down, prayed for them that they might receive the  
16 Holy Ghost. (For as yet he was fallen upon none of  
them, only they were baptized in the name of the Lord  
17 Jesus.) Then laid they their hands on them, and they  
18 received the Holy Ghost.—And when Simon saw  
that through laying on of the apostles' hands the Holy  
19 Ghost was given, he offered them money, saying ; Give  
me also this power, that on whomsoever I lay hands,  
20 he may receive the Holy Ghost. But Peter said unto  
him ; Thy money perish with thee ; because thou hast  
thought that the gift of God may be purchased with  
21 money. Thou hast neither part nor lot in this matter :  
22 for thy heart is not right in the sight of God. Repent  
therefore of this thy wickedness, and pray God, if per-  
haps the thought of thy heart may be forgiven thee.  
23 For I perceive that thou art in the gall of bitterness,  
24 and in the bond of iniquity. Then answered Simon,  
and said ; Pray ye to the Lord for me, that none of  
these things which ye have spoken come upon me.—  
25 And they, when they had testified and preached the  
word of the Lord, returned to Jerusalem, and preached  
the gospel in many villages of the Samaritans.  
26 And the angel of the Lord spake unto Philip, say-  
ing ; Arise, and go toward the south, unto the way that  
goeth down from Jerusalem unto Gaza ; which is desert.  
27 And he arose, and went ; and behold, a man of Ethio-  
pia, an eunuch, of great authority under Candace queen  
of the Ethiopians, who had the charge of all her  
treasure, and had come to Jerusalem for to worship,  
28 was returning, and sitting in his chariot, read Esaias  
29 the prophet. Then the Spirit said unto Philip ;  
30 Go near and join thyself to this chariot. And  
Philip ran thither to him, and heard him read the  
prophet Esaias, and said : Understandest thou what

thou readest? And he said; How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this; He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said; I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on *their* way, they came unto a certain water; and the eunuch said; See, *here is* water; what doth hinder me to be baptized? And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus; and passing through, he preached in all the cities, till he came to Cesarea.

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him; Saul, Saul; why persecutest thou me? And he said; Who art thou, Lord? And the Lord said; I am Jesus whom thou persecutest; but arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led

him by the hand, and brought *him* into Damascus.  
9 And he was three days without sight ; and neither did  
10 eat nor drink.—And there was a certain disciple at  
Damascus, named Ananias, and to him said the Lord  
in a vision ; Ananias. And he said ; Behold, I *am*  
11 *here*, Lord. And the Lord *said* unto him ; Arise, and  
go into the street which is called Straight, and inquire  
in the house of Judas for *one* called Saul, of Tarsus ;  
12 for behold, he prayeth, and hath seen in a vision a man,  
named Ananias, coming in, and putting *his* hand on  
13 him, that he might receive his sight. Then Ananias  
answered ; Lord, I have heard by many of this man,  
how much evil he hath done to thy saints at Jerusalem.  
14 And here he hath authority from the chief priests, to  
15 bind all that call on thy name. But the Lord said unto  
him ; Go thy way, for he is a chosen vessel unto me, to  
bear my name before the Gentiles, and kings, and the  
16 children of Israel. For I will shew him how great  
17 things he must suffer for my name's sake.—And  
Ananias went his way, and entered into the house ; and  
putting his hands on him, said ; Brother Saul, the  
Lord (*even* Jesus that appeared unto thee in the way  
as thou camest,) hath sent me, that thou mightest re-  
18 ceive thy sight, and be filled with the Holy Ghost. And  
immediately there fell from his eyes as it had been  
scales ; and he received sight ; and arose, and was bap-  
19 tized. And when he had received meat, he was  
strengthened.—Then was he certain days with the  
20 disciples which were at Damascus. And straightway  
he preached Jesus in the synagogues, that he is the  
21 Son of God. But all that heard *him* were amazed,  
and said ; Is not this he that destroyed them which  
called on this name in Jerusalem ? and he came hither  
for that intent, that he might bring them bound unto  
22 the chief priests. But Saul increased the more in  
strength, and confounded the Jews which dwelt at Da-  
23 mascus, proving that this is very Christ.—And after  
that many days were fulfilled, the Jews took counsel to  
24 kill him ; but their laying await was known of Saul ;

and they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.—And when he was come to Jerusalem, he assayed to join himself to the disciples ; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians ; but they went about to slay him. *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him ; Eneas, Jesus Christ maketh thee whole ; arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas ; this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died ; whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing

the coats and garments which Dorcas made while she  
40 was with them. But Peter put them all forth, and  
kneeled down, and prayed ; and turning *him* to the  
body, said ; Tabitha, arise. And she opened her eyes ;  
41 and when she saw Peter, she sat up. And he gave  
her *his* hand, and lifted her up ; and when he had  
called the saints and widows, he presented her alive.  
42 And it was known throughout all Joppa ; and many  
43 believed in the Lord. And it came to pass, that he  
tarried many days in Joppa with one Simon a tanner.

10 There *was* a certain man in Cesarea, called Corne-  
2 lius, a centurion of the band called the Italian *band*, a  
devout *man*, and one that feared God with all his house,  
which gave much alms to the people, and prayed to God  
3 alway ; he saw in a vision evidently, about the ninth  
hour of the day, an angel of God coming in to him,  
4 and saying unto him ; Cornelius. And when he looked  
on him, he was afraid, and said ; What is it, Lord ?  
And he said unto him ; Thy prayers and thine alms  
5 are come up for a memorial before God. And now  
send men to Joppa, and call for *one* Simon, whose sur-  
6 name is Peter ; he lodgeth with one Simon a tanner,  
7 whose house is by the sea-side. And when the angel  
which spake unto him was departed, he called two of  
8 his household servants, and a devout soldier of them  
that waited on him continually, and when he had de-  
clared all *these* things unto them, he sent them to Joppa.  
9 —On the morrow, as they went on their journey,  
10 and drew nigh unto the city, Peter went up upon the  
house-top to pray, about the sixth hour. And he be-  
came very hungry, and would have eaten ; but while  
11 they made ready, he fell into a trance, and saw heaven  
opened, and a certain vessel descending, as it had been  
a great sheet knit at the four corners, and let down to  
12 the earth ; wherein were all manner of four-footed  
beasts of the earth, and wild beasts, and creeping  
13 things, and fowls of the air ; and there came a voice  
14 to him ; Rise, Peter, kill, and eat. But Peter said ;  
Not so, Lord ; for I have never eaten any thing that is

common or unclean. And the voice *spake* unto him 15  
 again the second time ; What God hath cleansed, *that*,  
 call not thou common. This was done thrice ; and 16  
 the vessel was received up again into heaven.—Now, 17  
 while Peter doubted in himself what this vision which 18  
 he had seen should mean, behold, the men which were 19  
 sent from Cornelius had made inquiry for Simon's 20  
 house, and stood before the gate ; and called, and asked 21  
 whether Simon, which was surnamed Peter, were 22  
 lodged there. While Peter thought on the vision, the 23  
 Spirit said unto him ; Behold, three men seek thee ; 24  
 arise therefore, and get thee down, and go with them, 25  
 doubting nothing that I have sent them.—Then 26  
 Peter went down to the men and said ; Behold, I am 27  
 he whom ye seek ; what is the cause, wherefore ye are 28  
 come ? And they said ; Cornelius the centurion, a just 29  
 man, and one that feareth God, and of good report 30  
 among all the nation of the Jews, was warned from 31  
 God by a holy angel to send for thee into his house, 32  
 and to hear words of thee. Then called he them in, 33  
 and lodged *them*.—And on the morrow he rose up 34  
 and went away with them, and certain brethren from 35  
 Joppa accompanied him. And the morrow after they 36  
 entered into Cesarea. And Cornelius waited for them, 37  
 and had called together his kinsmen and near friends. 38  
 —And as Peter was coming in, Cornelius met him, 39  
 and fell down at his feet, and worshipped *him*. But 40  
 Peter took him up, saying ; Stand up ; I myself also 41  
 am a man. And as he talked with him, he went in, 42  
 and found many that were come together. And he 43  
 said unto them ; Ye know how that it is an unlawful 44  
 thing for a man that is a Jew to keep company, or 45  
 come unto one of another nation : but God hath shewed 46  
 me that I should not call any man common or unclean. 47  
 Therefore came I *unto you* without gainsaying, 48  
 as soon as I was sent for. I ask therefore for what 49  
 intent ye have sent for me ? And Cornelius said ; 50  
 Four days ago this hour, I was fasting, and at the ninth 51  
 hour I prayed in my house ; and behold, a man stood

31 before me in bright clothing, and said ; Cornelius, thy  
32 prayer is heard, and thine alms are had in remem-  
brance in the sight of God. Send therefore to Joppa,  
33 and call hither Simon, whose surname is Peter ; he is  
lodged in the house of *one* Simon a tanner, by the sea-  
side ; who, when he cometh, shall speak unto thee.  
34 Immediately therefore I sent to thee ; and thou hast  
well done that thou art come. Now therefore are we  
35 all here present before God, to hear all things that are  
commanded thee of God.—Then Peter opened *his*  
36 mouth, and said ; Of a truth I perceive that God is no  
respecter of persons ; but in every nation, he that  
37 feareth him and worketh righteousness, is accepted  
with him. The word which *God* sent unto the chil-  
38 dren of Israel, preaching peace by Jesus Christ ; (he  
39 is Lord of all;) that word, *I say*, ye know, which was  
published throughout all Judea, and began from Galilee,  
40 after the baptism which John preached ; how God  
41 anointed Jesus of Nazareth with the Holy Ghost and  
with power, who went about doing good, and healing  
all that were oppressed of the devil, for God was with  
42 him ; and we *are* witnesses of all things which he did,  
both in the land of the Jews, and in Jerusalem ; whom  
43 they also slew and hanged on a tree. Him God raised  
44 up the third day, and shewed him openly, not to all the  
people, but unto witnesses chosen before of God, *even*  
45 to us, who did eat and drink with him after he rose  
from the dead ; and he commanded us to preach unto  
the people, and to testify, that it is he which was ordain-  
ed of God *to be* the Judge of quick and dead. To him  
46 give all the prophets witness, that through his name  
whosoever believeth in him shall receive remission of  
47 sins.—While Peter yet spake these words, the Holy  
Ghost fell on all them which heard the word. And  
they of the circumcision which believed, were aston-  
ished, as many as came with Peter, because that on the  
Gentiles also was poured out the gift of the Holy  
48 Ghost ; for they heard them speak with tongues, and  
magnify God. Then answered Peter ; Can any man

forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

And the apostles and brethren that were in Judea, 11 heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, 2 they that were of the circumcision contended with him, saying; Thou wentest in to men uncircumcised, 3 and didst eat with them.——But Peter rehearsed the 4 *matter* from the beginning, and expounded it by order unto them, saying; I was in the city of Joppa praying; 5 and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me; upon the 6 which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard 7 a voice saying unto me; Arise, Peter, slay and eat. But I said; Not so, Lord; for *nothing* common or 8 unclean hath at any time entered into my mouth. But 9 the voice answered me again from heaven; What God hath cleansed, *that* call not thou common. And this 10 was done three times; and all were drawn up again into heaven. And behold, immediately there were 11 three men already come unto the house where I was, sent from Cesarea unto me. And the Spirit bade me 12 go with them, nothing doubting; moreover, these six brethren accompanied me, and we entered into the man's house. And he shewed us how he had seen an 13 angel in his house, which stood and said unto him; Send to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and 14 all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, 15 how that he said; John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* 16 17

unto us, who believed on the Lord Jesus Christ, what  
18 was I, that I could withstand God?—When they  
heard these things, they held their peace, and glorified  
God, saying; Then hath God also to the Gentiles granted  
repentance unto life.

19 Now they which were scattered abroad upon the  
persecution that arose about Stephen, travelled as far as  
Phenice, and Cyprus, and Antioch, preaching the word  
20 to none but unto the Jews only. And some of them  
were men of Cyprus and Cyrene, which, when they  
21 were come to Antioch, spake unto the Greeks, preaching  
the Lord Jesus. And the hand of the Lord was  
with them; and a great number believed, and turned  
22 unto the Lord. Then tidings of these things came unto  
the ears of the church which was in Jerusalem; and  
they sent forth Barnabas, that he should go as far as  
23 Antioch. Who, when he came, and had seen the  
grace of God, was glad, and exhorted them all, that  
with purpose of heart they would cleave unto the Lord;  
24 for he was a good man, and full of the Holy Ghost,  
and of faith. And much people was added unto the  
25 Lord. Then departed Barnabas to Tarsus, for to seek  
26 Saul; and when he had found him, he brought him  
unto Antioch. And it came to pass, that a whole year  
they assembled theniselves with the church, and taught  
much people, and the disciples were called Christians  
first in Antioch.

27 And in these days came prophets from Jerusalem  
28 unto Antioch. And there stood up one of them named  
Agabus, and signified by the Spirit, that there should  
be great dearth throughout all the world; which came  
29 to pass in the days of Claudius. Then the disciples,  
every man according to his ability, determined to send  
30 relief unto the brethren which dwelt in Judea; which  
also they did, and sent it to the elders by the hands of  
Barnabas and Saul.

12 Now about that time, Herod the king stretched forth  
2 his hands to vex certain of the church. And he killed  
3 James, the brother of John, with the sword.—And

because he saw it pleased the Jews, he proceeded further to take Peter also; (then were the days of unleavened bread;) and when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

—And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying; Arise up quickly. And his chains fell off from *his* hands. And the angel said unto him; Gird thyself, and bind on thy sandals. And so he did. And he saith unto him; Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said; Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda; and when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told how Peter stood before the gate. And they said unto her; Thou art mad. But she constantly affirmed that it was even so. Then said they; It is his angel. But Peter continued knock-

ing ; and when they had opened *the door*, and saw  
17 him, they were astonished. But he, beckoning unto  
them with the hand to hold their peace, declared unto  
them how the Lord had brought him out of the prison.  
And he said ; Go shew these things unto James, and  
to the brethren. And he departed, and went into  
18 another place.—Now as soon as it was day, there  
was no small stir among the soldiers, what was become  
19 of Peter. And when Herod had sought for him, and  
found him not, he examined the keepers, and com-  
manded that *they* should be put to death ; and he went  
down from Judea to Cesarea, and *there* abode.

20 And *Herod* was highly displeased with them of Tyre  
and Sidon ; but they came with one accord to him, and  
having made Blastus the king's chamberlain their friend,  
desired peace ; because their country was nourished  
21 by the king's *country*. And upon a set day, Herod,  
arrayed in royal apparel, sat upon his throne, and made  
22 an oration unto them. And the people gave a shout,  
*saying* ; *It is* the voice of a god, and not of a man.  
23 And immediately the angel of the Lord smote him, be-  
cause he gave not glory to God ; and he was eaten of  
24 worms, and gave up the ghost.—But the word of God  
25 grew and multiplied. And Barnabas and Saul returned  
from Jerusaleim, when they had fulfilled *their* ministry,  
and took with them John, whose surname was Mark.

13 Now there were in the church that was at Antioch  
certain prophets and teachers, as Barnabas, and Sim-  
eon that was called Niger, and Lucius of Cyrene, and  
Manaen, which had been brought up with Herod the  
2 tetrarch, and Saul. As they ministered to the Lord,  
and fasted, the Holy Ghost said ; Separate me Barna-  
bas and Saul, for the work whereunto I have called  
3 them. And when they had fasted and prayed, and laid  
4 *their* hands on them, they sent *them* away.—So they,  
being sent forth by the Holy Ghost, departed unto  
5 Seleucia, and from thence they sailed to Cyprus. And  
when they were at Salamis, they preached the word of  
God in the synagogues of the Jews : and they had also

John to *their* minister. And when they had gone 6  
 through the whole isle unto Paphos, they found a cer-  
 tain sorcerer, a false prophet, a Jew, whose name was  
 Bar-jesus, which was with the deputy of the country, 7  
 Sergius Paulus, a prudent man. Who called for Bar-  
 nabas and Saul, and desired to hear the word of God. 8  
 But Elymas the sorcerer (for so is his name by inter-  
 pretation) withheld them, seeking to turn away the 9  
 deputy from the faith. Then Saul, (who also is called  
 Paul,) filled with the Holy Ghost, set his eyes on him, 10  
 and said ; O full of all subtlety, and all mischief, *thou*  
 child of the devil, *thou* enemy of all righteousness, wilt 11  
 thou not cease to pervert the right ways of the Lord ?  
 And now behold, the hand of the Lord is upon thee, 12  
 and thou shalt be blind, not seeing the sun for a season. 13  
 And immediately there fell on him a mist and a dark-  
 ness ; and he went about seeking some to lead him by the 14  
 hand. Then the deputy, when he saw what was done, 15  
 believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Pa- 13  
 phos, they came to Perga in Pamphylia. And John, 14  
 departing from them, returned to Jerusalem. But 15  
 when they departed from Perga, they came to Antioch 16  
 in Pisidia, and went into the synagogue on the sabbath-  
 day, and sat down. And after the reading of the law 17  
 and the prophets, the rulers of the synagogue sent unto 18  
 them, saying ; *Ye men and brethren, if ye have any*  
*word of exhortation for the people, say on.*—Then 19  
 Paul stood up, and, beckoning with *his* hand, said ; 20  
*Men of Israel, and ye that fear God, give audience.* 21  
*The God of this people chose our fathers ; and exalt- 22  
 ed the people when they dwelt as strangers in the land 23  
 of Egypt, and with an high arm brought he them out of it : 24  
 and about the time of forty years nourished he them in the 25  
 wilderness ; and when he had destroyed seven nations 26  
 in the land of Chanaan, he divided their land to them by 27  
 lot. And after that, he gave *unto them* judges, about 28  
 the space of four hundred and fifty years, until Samuel 29  
 the prophet. And afterward they desired a king, and 30*

God gave unto them Saul the son of Cis, a man of the tribe  
22 of Benjamin, by the space of forty years ; and when he  
had removed him, he raised up unto them David to be  
their king, to whom also he gave testimony, and said ;  
I have found David the *son* of Jesse, a man after mine  
23 own heart, which shall fulfil all my will. Of this man's  
seed hath God, according to *his* promise, brought unto  
24 Israel a Saviour, Jesus, when John had first preached,  
before his coming, the baptism of repentance to all the  
25 people of Israel. And as John fulfilled his course, he  
said ; Whom think ye that I am ? I am not *he*, but be-  
hold, there cometh one after me, whose shoes of *his*  
26 feet I am not worthy to loose. Men *and* brethren,  
children of the stock of Abraham, and whosoever  
among you feareth God, to you is the word of this  
27 salvation sent. For they that dwell at Jerusalem, and  
their rulers, because they knew him not, nor yet the  
voices of the prophets which are read every sabbath-  
28 day, they have fulfilled *them* in condemning *him*. And  
though they found no cause of death in *him*, yet de-  
sired they Pilate that he should be slain. And when  
they had fulfilled all that was written of him, they took  
*him* down from the tree, and laid *him* in a sepulchre.  
29 But God raised him from the dead, and he was seen  
many days of them which came up with him from  
Galilee to Jerusalem, who are his witnesses unto the  
30 people. And we declare unto you glad tidings, how  
that the promise which was made unto the fathers,  
31 God hath fulfilled the same unto us their children, in  
that he hath raised up Jesus again ; as it is also written  
in the first psalm ; Thou art my Son, this day have I  
32 begotten thee. And as concerning that he raised him  
up from the dead, *now* no more to return to corrup-  
33 tion, he said on this wise ; I will give you the sure  
34 mercies of David. Wherefore he saith also in another  
*psalm* ; Thou shalt not suffer thy Holy One to see cor-  
35 ruption. For David, after he had served his own gen-  
eration by the will of God, fell on sleep, and was laid  
36 unto his fathers, and saw corruption ; but he, whom

God raised again, saw no corruption. Be it known unto 22 you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins; and by 23 him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is 24 spoken of in the prophets; Behold, ye despisers, and 25 wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

And when they were gone out, *the people* besought 26 that these words might be preached to them the next sabbath. Now, when the congregation was broken up, 27 many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded 28 them to continue in the grace of God. And the next 29 sabbath-day came almost the whole city together to hear the word of God.—But when the Jews saw the multitudes, they were filled with envy, and spake against 30 those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed 31 bold, and said; It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath 32 the Lord commanded us, *saying*; I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the 33 Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed. And the word of the Lord was 34 published throughout all the region.—But the Jews stirred up the devout women of rank, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But 35 they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with 36 joy and with the Holy Ghost.

And it came to pass in Iconium, that they went both 14

together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of  
2 the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected  
3 against the brethren. Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his grace, granting signs and wonders  
4 to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and  
5 part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,  
6 they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round  
7 about; and there they preached the gospel.  
8 And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never  
9 had walked. The same heard Paul speak; who, steadfastly beholding him, and perceiving that he had faith  
10 to be healed, said with a loud voice; Stand upright on  
11 thy feet. And he leaped and walked.—And when the people saw what Paul had done, they listed up their voices, saying, in the speech of Lycaonia; The gods  
12 are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius; because he was the chief speaker. Then the priest of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done sacrifice  
13 with the people. *Which* when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran  
14 forth among the people, crying out, and saying; Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are  
15 therein; who in times past suffered all nations to walk  
16 in their own ways; nevertheless he left not himself without witness, in that he did good, and gave you rain from heaven, and fruitful seasons, filling your hearts with

food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.—And there came thither *certain* Jews from Antioch, and Iconium; who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city.

And the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch; confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia; and when they had preached the word in Perga, they went down into Attalia; and thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.—And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And they abode long time with the disciples.

And certain men which came down from Judea, taught the brethren, *and said*; Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church,

5 and of the apostles and elders, and they declared all  
things that God had done with them. But there rose  
up certain of the sect of the Pharisees, which believed,  
saying ; That it was needful to circumcise them, and  
to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to  
7 consider of this matter. And when there had been  
much disputing, Peter rose up and said unto them ;  
Men *and* brethren, ye know how that a good while  
ago, God made choice among us, that the Gentiles, by  
8 my mouth, should hear the word of the gospel, and be-  
lieve. And God, which knoweth the hearts, bare them  
witness, giving them the Holy Ghost, even as *he did*  
9 unto us ; and put no difference between us and them,  
10 purifying their hearts by faith. Now therefore why  
tempt ye God, to put a yoke upon the neck of the dis-  
ciples, which neither our fathers nor we were able to  
11 bear ? But we believe, that through the grace of the  
12 Lord Jesus, we shall be saved, even as they. — Then  
all the multitude kept silence, and gave audience to  
Barnabas and Paul, declaring what miracles and won-  
ders God had wrought among the Gentiles by them.  
13 — And after they had held their peace, James an-  
swered, saying ; Men *and* brethren, hearken unto me.  
14 Simeon hath declared how God at the first did visit the  
Gentiles, to take out of them a people for his name.  
15 And to this agree the words of the prophets, as it is  
16 written ; After this I will return, and will build again  
the tabernacle of David which is fallen down ; and I  
will build again the ruins thereof, and I will set it up ;  
17 that the residue of men might seek after the Lord, and  
all the Gentiles, upon whom my name is called ; saith  
18 the Lord, who doth these things, *which were* known  
19 from the beginning of the world. Wherefore my sen-  
tence is, that we trouble not them which from among  
20 the Gentiles are turned to God ; but that we write unto  
them that they abstain from pollutions of idols, and *from*  
fornication, and *from* things strangled, and *from* blood.  
21 For Moses of old time hath in every city them that

preach him, being read in the synagogues every sabbath-day.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas, *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren; and they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, *ye must* be circumcised, and keep the law, to whom we gave no *such* commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that *ye abstain* from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if *ye keep* yourselves, *ye shall do well*. Fare ye well.—So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle. *Which* when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*. And after they had tarried *there* a space, they were let go in peace from the brethren unto them that sent them. Notwithstanding, it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

And some days after, Paul said unto Barnabas; Let us go again and visit the brethren, in every city where we have preached the word of the Lord, *and see how*

37 they do. And Barnabas determined to take with them  
38 also John, whose surname was Mark. But Paul thought  
not good to take him with them, who departed from  
them from Pamphylia, and went not with them to the  
39 work. And the contention was so sharp between them,  
that they departed asunder one from the other, and so  
Barnabas took Mark, and sailed unto Cyprus.

40 And Paul chose Silas, and departed, being recom-  
41 mended by the brethren unto the grace of God. And  
he went through Syria and Cilicia, confirming the  
16 churches. Then came he to Derbe and Lystra ; and  
behold, a certain disciple was there, named Timotheus,  
the son of a woman which was a Jewess, and believed,  
2 but his father *was* a Greek ; which was well reported  
of by the brethren that were at Lystra and Iconium.  
3 Him would Paul have to go forth with him ; and took  
and circumcised him, because of the Jews which were  
in those quarters ; for they knew all that his father was  
4 a Greek. And as they went through the cities, they  
delivered them the decrees for to keep, that were or-  
dained of the apostles and elders which were at Jeru-  
5 salem. And so were the churches established in the  
6 faith, and increased in number daily.—Now, when  
they had gone throughout Phrygia, and the region of  
Galatia, and were forbidden of the Holy Ghost to  
7 preach the word in Asia, after they were come to My-  
sia, they assayed to go into Bithynia ; but the Spirit of  
8 Jesus suffered them not. And they, passing by Mysia,  
9 came down to Troas. And a vision appeared to Paul  
in the night ; there stood a man of Macedonia, and  
prayed him, saying ; Come over into Macedonia, and  
10 help us. And after he had seen the vision, immedi-  
ately we endeavoured to go into Macedonia, assuredly  
gathering, that the Lord had called us for to preach  
the gospel unto them.

11 Therefore loosing from Troas, we came with a  
straight course to Samothracia, and the next *day* to  
12 Neapolis ; and from thence to Philippi, which is the  
chief city of that part of Macedonia, *and* a colony.

And we were in that city abiding certain days. And 13  
on the sabbath we went out of the city by a river side,  
where prayer was wont to be made, and we sat down,  
and spake unto the women which resorted *thither*.  
And a certain woman named Lydia, a seller of purple, 14  
of the city of Thyatira, which worshipped God, heard  
*us*; whose heart the Lord opened, that she attended  
unto the things which were spoken of Paul. And when 15  
she was baptized, and her household, she besought *us*,  
saying; If ye have judged me to be faithful to the  
Lord, come into my house, and abide *there*. And she  
constrained us.—And it came to pass as we went to 16  
prayer, a certain damsel, possessed with a spirit of divi-  
nation, met us, which brought her masters much gain  
by soothsaying. The same followed Paul and us, and 17  
cried, saying; These men are the servants of the most  
high God, which shew unto us the way of salvation.  
And this did she many days. But Paul, being grieved, 18  
turned and said to the spirit; I command thee, in the  
name of Jesus Christ, to come out of her. And he  
came out the same hour.—And when her masters 19  
saw that the hope of their gains was gone, they caught  
Paul and Silas, and drew *them* into the market-place  
unto the rulers; and brought them to the magistrates, 20  
saying; These men, being Jews, do exceedingly trou-  
ble our city; and teach customs which are not lawful 21  
for us to receive, neither to observe, being Romans.  
And the multitude rose up together against them, and 22  
the magistrates rent off their clothes, and commanded  
to beat *them*; and when they had laid many stripes 23  
upon them, they cast *them* into prison, charging the  
jailor to keep them safely; who, having received 24  
such a charge, thrust them into the inner prison, and  
made their feet fast in the stocks.—And at midnight 25  
Paul and Silas prayed, and sang praises unto God;  
and the prisoners heard them. And suddenly there 26  
was a great earthquake, so that the foundations of the  
prison were shaken; and immediately all the doors  
were opened, and every one's bands were loosed. And 27

the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying; Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And he brought them out, and said; Sirs, what must I do to be saved? And they said; Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, with all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.—And when it was day, the magistrates sent the sergeants, saying; Let those men go. And the keeper of the prison told this saying to Paul; The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said unto them; They have beaten us openly, uncondemned, being Romans, and have cast *us* into prison, and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans. And they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of Lydia*: and when they had seen the brethren, they comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto

you, is Christ. And some of them believed, and 4  
 consented with Paul and Silas, and of the devout Greeks  
 a great multitude, and of the chief women not a few. 5  
 —But the Jews took unto them certain lewd fel-  
 lows of the baser sort, and gathered a company, and  
 set all the city on an uproar; and assaulted the house  
 of Jason, and sought to bring them out to the people; 6  
 and when they found them not, they drew Jason and  
 certain brethren unto the rulers of the city, crying; 7  
 These that have turned the world upside down, are  
 come hither also; whom Jason hath received; and  
 these all do contrary to the decrees of Cesar, saying 8  
 that there is another king, *one* Jesus. And they trou-  
 bled the people, and the rulers of the city, when they  
 heard these things. And when they had taken secu- 9  
 rity of Jason and of the other, they let them go.— 10  
 And the brethren immediately sent away Paul and Si-  
 las by night unto Berea; who, coming *thither*, went into 11  
 the synagogue of the Jews. These were more noble  
 than those in Thessalonica, in that they received the  
 word with all readiness of mind, and searched the scrip- 12  
 tures daily, whether those things were so. Therefore  
 many of them believed, also of honourable women 13  
 which were Greeks, and of men not a few. But when  
 the Jews of Thessalonica had knowledge that the word  
 of God was preached of Paul at Berea, they came 14  
 thither also, and stirred up the people. And then im-  
 mediately the brethren sent away Paul, to go as it were  
 to the sea; but Silas and Timotheus abode there still. 15  
 And they that conducted Paul brought him unto Ath-  
 ens; and, receiving a commandment unto Silas and  
 Timotheus for to come to him with all speed, they de-  
 parted.

Now, while Paul waited for them at Athens, his 16  
 spirit was stirred in him, when he saw the city wholly  
 given to idolatry. Therefore disputed he in the syna- 17  
 gogue with the Jews, and with the devout persons, and  
 in the market daily with them that met with him. Then 18  
 certain philosophers of the Epicureans, and of the Sto-

ics, encountered him ; and some said ; What will this babbler say ? Other some ; He seemeth to be a setter forth of strange gods ; because he preached unto them 19 Jesus, and the resurrection. And they took him and brought him unto Areopagus, saying ; May we know what this new doctrine, whereof thou speakest, 20 *is* ? For thou bringest certain strange things to our ears. We would know therefore what these things 21 mean. For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, 22 or to hear some new thing. — Then Paul stood in the midst of Mars-hill, and said ; Ye men of Athens, I per- 23 ceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription ; TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him 24 declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and 25 earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and 26 all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times appointed, and the bounds of 27 their habitation ; that they should seek God, if haply they might feel after him, and find him, though he be 28 not far from every one of us. For in him we live, and move, and have our being ; as certain also of your own 29 poets have said ; For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, 30 or stone, graven by art and man's device. And the times of this ignorance God winked at, but now com- 31 mandeth all men every where to repent ; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath or- dained, *whereof* he hath given assurance unto all *men*, 32 in that he hath raised him from the dead. . . — And when they heard of the resurrection of the dead, some

mocked ; and others said ; We will hear thee again of this *matter*. So Paul departed from among them. 33 Howbeit, certain men clave unto him, and believed ; 34 among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

After these things, Paul departed from Athens, and 18 came to Corinth. And he found a certain Jew named 2 Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them ; and because he was of the same craft, he abode with 3 them, and wrought ; for by their occupation they were tent-makers. And he reasoned in the synagogue every 4 sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, 5 Paul was earnest in the word, and testified to the Jews, that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said 6 unto them ; Your blood be upon your own heads ; I am clean ; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain 7 man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the 8 Lord with all his house ; and many of the Corinthians, hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision ; Be not afraid, but speak and hold not thy peace ; for I am 9 with thee, and no man shall set on thee, to hurt thee ; for I have much people in this city. And he continued 10 there a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews 12 made insurrection with one accord against Paul, and brought him to the judgment-seat, saying ; This *fellow* 13 persuadeth men to worship God contrary to the law. And when Paul was now about to open *his* mouth, 14 Gallio said unto the Jews ; If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I

15 should bear with you ; but if it be a question of words and names, and *of* your law, look ye *to it* ; for I will  
16 be no judge of such *masters*. And he drove them from  
17 the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat ; and Gallio cared for none of those things.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn *his* head in Cenchrea ; for he had a vow.  
19 And he came to Ephesus, and left them there ; but he himself entered into the synagogue, and reasoned with  
20 the Jews. When they desired *him* to tarry longer time  
21 with them, he consented not ; but bade them farewell, saying ; I must by all means keep this feast that cometh in Jerusalem ; but I will return again unto you, if  
22 God will. And he sailed from Ephesus ; and when he had landed at Cesarea, and gone up and saluted the  
23 church, he went down to Antioch. And after he had spent some time *there*, he departed and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord ; and being servant in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. Whom, when Aquila and Priscilla had heard, they took him unto *them*, and ex-  
27 pounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him ; who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures, that Jesus was Christ.

19 And it came to pass, that while Apollos was at Cor-

inth, Paul, having passed through the upper coasts, came to Ephesus. And finding certain disciples, he said unto them; Have ye received the Holy Ghost since ye believed? And they said unto him; We have not so much as heard whether there be any Holy Ghost. And he said unto them; Unto what then were ye baptized? And they said; Unto John's baptism. Then said Paul; John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelve.

And he went into the synagogue, and spake boldly, for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of Paul; so that from his body were brought, unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out.— Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying; I adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said; Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwell-

ing at Ephesus ; and fear fell on them all, and the name  
18 of the Lord Jesus was magnified. And many that be-  
lieved came, and confessed, and shewed their deeds.  
19 Many also of them which used curious arts, brought  
their books together, and burned them before all *men* ;  
and they counted the price of them, and found *it* fifty  
20 thousand *pieces* of silver. So mightily grew the word  
of God, and prevailed.

21 After these things were ended, Paul purposed in the  
spirit, when he had passed through Macedonia and  
Achaia, to go to Jerusalem, saying ; After I have been  
22 there I must also see Rome. So he sent into Mace-  
donia two of them that ministered unto him, Timotheus  
and Erastus, *but* he himself stayed in Asia for a season.  
23 ——And the same time there arose no small stir about  
24 that way. For a certain man named Demetrius, a  
silver-smith, which made silver shrines for Diana,  
25 brought no small gain unto the craftsmen. Whom he  
called together, with the workmen of like occupation,  
and said ; Sirs, ye know that by this craft we have our  
26 wealth ; moreover, ye see and hear, that not alone at  
Ephesus, but almost throughout all Asia, this Paul hath  
persuaded and turned away much people, saying, that  
27 they be no gods which are made with hands. So that  
not only this our craft is in danger to be set at nought ;  
but also that the temple of the great goddess Diana  
should be despised, and her magnificence should be  
destroyed, whom all Asia and the world worshippeth.  
28 ——And when they heard *these sayings*, they were full  
of wrath, and cried out, saying ; Great is Diana of the  
29 Ephesians. And the whole city was filled with the  
confusion ; and having caught Gaius and Aristarchus,  
men of Macedonia, Paul's companions in travel, they  
30 rushed with one accord into the theatre. And when  
Paul would have entered in unto the people, the dis-  
31 ciples suffered him not. And certain of the chief of  
Asia, which were his friends, sent unto him, desiring  
him that he would not adventure himself into the thea-  
32 tre. Some therefore cried one thing, and some an-

other ; for the assembly was confused, and the more part knew not wherfore they were come together. And they drew Alexander out of the multitude, the <sup>20</sup> Jews putting him forward ; and Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, <sup>21</sup> all with one voice, about the space of two hours, cried out ; Great is Diana of the Ephesians.—And when <sup>22</sup> the town-clerk had appeased the people, he said ; Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great Diana, and of the *image* which fell down from Jupiter ? Seeing then that these things cannot be spoken <sup>23</sup> against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither <sup>24</sup> robbers of churches, nor yet blasphemers of your goddess. Wherefore, if Demetrius, and the craftsmen <sup>25</sup> which are with him, have a matter against any man, the law is open, and there are deputies ; let them implead one another. But if ye inquire any thing concerning <sup>26</sup> other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question <sup>27</sup> for this day's uproar, there being no cause whereby we may give an account of this concourse. And when <sup>28</sup> he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul called unto <sup>29</sup> him the disciples, and embraced *them*, and departed <sup>30</sup> for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and *there* abode three months ; <sup>31</sup> and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And Sopater of Berea, son of Pyrrhus, accompanied him into Asia. And of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timotheus ; and of Asia, Tychicus, and Trophimus ; these going before, tarried for us at Troas ; <sup>32</sup> and we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five <sup>33</sup>

7 days, where we abode seven days.—And upon the first *day* of the week, when we came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.  
8 And there were many lights in the upper chamber,  
9 where we were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down  
10 from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him*, said;  
11 Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread and eaten, and talked a long while, even till break of  
12 day, so he departed. And they brought the young  
13 man alive, and were not a little comforted.—And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed,  
14 minding himself to go afloat. And when he met with us at Assos, we took him in, and came to Mitylene;  
15 and we sailed thence, and came the next *day* over against Chios. And the next *day* we arrived at Sammos; and tarried at Trogyllium, and the next *day* we  
16 came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.  
17 And from Miletus he sent to Ephesus, and called  
18 the elders of the church. And when they were come to him, he said unto them; Ye know, from the first day that I came into Asia, after what manner I have  
19 been with you at all seasons, serving the Lord with all humility of mind, and with tears, and temptations, which  
20 beset me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and  
21 from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith  
22 toward our Lord Jesus Christ. And now behold, I go,

bound in the Spirit, unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth to me in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*; for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said; It is more blessed to give than to receive.—And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore; and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

And it came to pass, that after we were gotten from

them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and  
2 from thence unto Patara. And finding a ship sailing  
3 over unto Phenicia, we went aboard, and set forth.  
3 Now when we had discovered Cyprus, we left it on  
the left hand, and sailed into Syria, and landed at  
Tyre; for there the ship was to unlade her burden.  
4 And finding disciples, we tarried there seven days;  
who said to Paul through the Spirit, that he should  
5 not go up to Jerusalem. And when we had ac-  
complished those days, we departed, and went our  
way, and they all brought us on our way, with wives  
and children, till *we were* out of the city; and we  
6 kneeled down on the shore and prayed. And when  
we had taken our leave one of another, we took ship;  
7 and they returned home again. And when we had  
finished *our* course, from Tyre we came to Ptolemais;  
and saluted the brethren, and abode with them one  
8 day. And the next *day* we departed, and came unto  
Cesarea; and we entered into the house of Philip the  
evangelist, which was *one* of the seven, and abode with  
9 him. And the same man had four daughters, virgins,  
10 which did prophesy.—And as we tarried *there* many  
days, there came down from Judea a certain prophet,  
11 named Agabus; and when he was come unto us, he  
took Paul's girdle, and bound his own hands and feet,  
and said; Thus saith the Holy Ghost; So shall the  
Jews at Jerusalem bind the man that owneth this girdle,  
and shall deliver *him* into the hands of the Gentiles.  
12 And when we heard these things, both we, and they  
of that place, besought him not to go up to Jerusalem.  
13 Then Paul answered; What mean ye to weep, and to  
break my heart? for I am ready not to be bound only,  
but also to die at Jerusalem for the name of the Lord  
14 Jesus. And when he would not be persuaded, we ceased,  
15 saying; The will of the Lord be done.—And after  
those days we took up our carriages, and went up to  
16 Jerusalem. There went with us also *certain* of the dis-  
ciples of Cesarea, and brought with them one Mnason

of Cyprus, an old disciple, with whom we should lodge.

And when we were come to Jerusalem, the brethren received us gladly. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified God; and said unto him; Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together; for they will hear that thou art come. Do therefore this that we say to thee; We have four men which have a vow on them. Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads, and all shall know that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from *things* strangled, and from fornication. — Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews, which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out; Men of Israel, help; this is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple; and hath polluted this holy place. (For

they had seen before with him in the city, Trophimus, an Ephesian, whom they supposed that Paul had  
20 brought into the temple.) And all the city was moved, and the people ran together ; and they took Paul and drew him out of the temple ; and forthwith the doors  
31 were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar ; who immediately took soldiers and centurions, and ran down unto them. And when they saw the chief captain and the soldiers, they  
32 left beating of Paul. Then the chief captain came near and took him, and commanded *him* to be bound with two chains ; and demanded who he was, and what  
33 he had done. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him  
35 to be carried into the castle. And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people ; for the multitude of the people followed after, crying ; Away with him.  
37 And as Paul was to be led into the castle, he said unto the chief captain ; May I speak unto thee ? Who  
38 said ; Canst thou speak Greek ? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men  
39 that were murderers ? But Paul said ; I am a man  
40 which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city ; and I beseech thee suffer me to speak unto the people. And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people ; and when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying ;

22 Men, brethren, and fathers, hear ye my defence  
2 which I make now unto you. And when they heard that he spake in the Hebrew tongue to them, they kept  
3 the more silence. And he saith ; I am verily a man  
which am a Jew, born in Tarsus, a city in Cilicia, ye brought up in this city, and taught at the feet of Ga

maliel according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day ; and I persecuted this way unto the death, binding and delivering into prisons both men and women, as also the high priest doth bear me witness, and all the estate of the elders ; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon suddenly there shone from heaven a great light round about me ; and I fell unto the ground, and heard a voice saying unto me ; Saul, Saul, why persecutest thou me ? And I answered ; Who art thou, Lord ? And he said unto me ; I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me. And I said ; What shall I do, Lord ? And the Lord said unto me ; Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee, to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me ; Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said ; The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth ; for thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou ? arise and be baptized, and wash away thy sins, calling on his name. — And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me ; Make haste, and get thee quickly out of Jerusalem ; for they will not receive thy testimony

19 concerning me. And I said; Lord, they know that I  
imprisoned, and beat in every synagogue them that  
20 believed on thee; and when the blood of thy martyr  
Stephen was shed, I also was standing by, and con-  
senting, and kept the raiment of them that slew him.  
21 And he said unto me; Depart; for I will send thee far  
hence unto the Gentiles. . .

22 And they gave him audience unto this word, and  
*then* listed up their voices, and said; Away with such a  
fellow from the earth; for it is not fit that he should  
23 live. And as they cried out, and cast off *their* clothes,  
24 and threw dust into the air, the chief captain com-  
manded him to be brought into the castle, and bade  
that he should be examined by scourging; that he  
25 might know wherefore they cried so against him. And  
as they bound him with thongs, Paul said unto the  
centurion that stood by; Is it lawful for you to scourge  
26 a man that is a Roman, and uncondemned? When  
the centurion heard *that*, he went and told the chief  
captain, saying; What art thou about to do? for this  
27 man is a Roman. Then the chief captain came, and  
said unto him; Tell me, art thou a Roman? He  
28 said; Yea. And the chief captain answered; With a  
great sum obtained I this freedom. And Paul said;  
29 But I was *free*-born. Then straightway they departed  
from him which should have examined him. And the  
chief captain also was afraid, after he knew that he  
was a Roman, and because he had bound him.

30 On the morrow, because he would have known the  
certainty wherefore he was accused of the Jews, he  
loosed him, and commanded the chief priests and all  
the council to assemble; and brought Paul down, and  
23 set him before them.—And Paul, earnestly beholding  
the council, said; Men *and* brethren, I have lived  
in all good conscience before God until this day. . .  
2 And the high priest Ananias commanded them that  
3 stood by him to smite him on the mouth. Then said  
Paul unto him; God shall smite thee, *thou* whitened wall;  
for sittest thou to judge me after the law, and com-

mandest me to be smitten contrary to the law? And they that stood by, said; Revilest thou God's high priest? Then said Paul; I wist not, brethren, that he was the high priest; for it is written; Thou shalt not speak evil of the ruler of thy people.—But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council; Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry; and the scribes *that were* of the Pharisees' part arose, and strove, saying; We find no evil in this man; but if a spirit or an angel hath spoken to him. . . And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

And the night following the Lord stood by him, and said; Be of good cheer; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.—And when it was day, the Jews banded together, and bound *themselves* under a curse, saying, that they would neither eat nor drink till they had killed Paul; and they were more than forty which had made this conspiracy; and they came to the chief priests and elders, and said; We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain, that he bring him down unto you, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.—And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul

called one of the centurions unto him, and said ; Bring this young man unto the chief captain ; for he hath a  
18 certain thing to tell him. So he took him and brought *him* to the chief captain, and said ; Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.  
19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him* ; What is that  
20 thou hast to tell me ? And he said ; The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow into the council, as though they would  
21 inquire somewhat of him more perfectly. But do not thou yield unto them ; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him ; and now are they ready,  
22 looking for a promise from thee. So the chief captain *then* let the young man depart, and charged *him* ; See *thou* tell no man that thou hast shewed these things to  
23 me. — And he called unto him two centurions, saying ; Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen  
24 two hundred, at the third hour of the night ; and provide *them* beasts, that they may set Paul on, and bring  
25 *him* safe unto Felix the governor ; and he wrote a letter after this manner ; Claudius Lysias, unto the most  
26 excellent governor Felix, *sendeth* greeting. This man was taken of the Jews, and should have been killed of them ; then came I with an army, and rescued him,  
27 having understood that he was a Roman. And when I would have known the cause wherefore they accused  
28 him, I brought him forth into their council ; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of  
30 bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took

Paul, and brought *him* by night to Antipatris. On the 32  
 morrow they left the horsemen to go with him, and re- 33  
 turned to the castle. Who, when they came to Cesa- 34  
 rea, and delivered the epistle to the governor, presented 35  
 Paul also before him. And when he had read *the letter*, 36  
 he asked of what province he was, and when he  
 understood that *he was* of Cilicia; I will hear thee, 37  
 said he, when thine accusers are also come. And he  
 commanded him to be kept in Herod's judgment-hall.

And after five days, Ananias the high priest descend- 24  
 ed with the elders, and *with* a certain orator *named* 2  
 Tertullus, who informed the governor against Paul. 2  
 And when he was called forth, Tertullus began to ac- 3  
 cuse *him*, saying; Seeing that by thee we enjoy great 3  
 quietness, and that very worthy deeds are done unto this 4  
 nation by thy providence, we accept *it* always, and in 4  
 all places, most noble Felix, with all thankfulness. 4  
 Notwithstanding, that I be not further tedious unto thee, 5  
 I pray thee, that thou wouldest hear us of thy clemency 5  
 a few words. For we have found this man *a pestilent* 6  
*fellow*, and a mover of sedition among all the Jews 6  
 throughout the world, and a ring-leader of the sect of 7  
 the Nazarenes, who also hath gone about to profane the 7  
 temple; whom we took, and would have judged ac- 8  
 cording to our law. But the chief captain Lysias came 8  
*upon us*, and with great violence took *him* away out of 9  
 our hands, commanding his accusers to come unto thee; 9  
 by examining of whom, thyself mayest take knowledge 10  
 of all these things whereof we accuse him. And the 10  
 Jews also joined against *him*, saying, that these things 11  
 were so.—Then Paul, after that the governor had 11  
 beckoned unto him to speak, answered; Forasmuch as 12  
 I know that thou hast been of many years a judge unto 12  
 this nation, I do the more cheerfully answer for myself; 13  
 because that thou mayest understand, that there are yet 13  
 but twelve days since I went up to Jerusalem for to 13  
 worship. And they neither found me in the temple  
 disputing with any man, neither raising up the people,  
 neither in the synagogues, nor in the city; neither can

they prove the things whereof they now accuse me

14 But this I confess unto thee, that after the way which  
they call heresy, so worship I the God of my fathers,  
believing all things which are written in the law and in  
15 the prophets ; and have hope toward God, which they  
themselves also allow, that there shall be a resurrection  
16 of the dead, both of the just and unjust. And herein  
17 do I exercise myself, to have always a conscience void  
of offence toward God, and *toward* men. Now, after  
18 many years, I came to bring alms to my nation and  
offerings. Whereupon they found me purified in the  
temple, neither with multitude nor with tumult. But  
19 *there were* certain Jews from Asia, who ought to have  
been here before thee, and object, if they had aught  
20 against me. Or else let these same *here* say, what  
evil-doing they have found in me, while I stood before  
21 the council ; except it be for this one voice, that I  
cried, standing among them ; Touching the resurrec-  
tion of the dead I am called in question by you this  
22 day.—And Felix, having more perfect knowledge  
of *that* way, deferred them, and said ; When Lysias  
the chief captain shall come down, I will know the ut-  
23 termost of your matter. And he commanded a cen-  
turion to keep him, and to let *him* have liberty, and that  
he should forbid none of his acquaintance to minister,  
or come unto him.

24 And after certain days, when Felix came with *his*  
wife Drusilla, which was a Jewess, he sent for Paul,  
25 and heard him concerning the faith in Christ. And as  
he reasoned of righteousness, temperance, and judg-  
ment to come, Felix trembled, and answered ; Go thy  
way for this time ; when I have a convenient sea-  
26 son, I will call for thee. He hoped also that money  
should have been given him of Paul, that he might loose  
him ; wherefore he sent for him the ostener, and com-  
27 muned with him.—But after two years Porcius Festus  
came into Felix' room ; and Felix, willing to shew  
- the Jews a pleasure, lest Paul bound.

25 Now when Festus was come into the province, after

three days he ascended from Cesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem ; laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. Let them therefore, said he, which among you are able, go down with *me*, and accuse the man, if there be any wickedness in him.—And when he had tarried among them not more than eight or ten days, he went down unto Cesarea, and the next day, sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove ; while he answered for himself ; Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said ; Wilt thou go up to Jerusalem, and there be judged of these things before me ? Then said Paul ; I stand at Cesar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die ; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar. Then Festus, when he had conferred with the council, answered ; Thou hast appealed unto Cesar ; unto Cesar shalt thou go.

And after certain days, king Agrippa and Bernice came unto Cesarea, to salute Festus. And when they had been there many days, Festus declared Paul's cause unto the king, saying ; There is a certain man left in bonds by Felix ; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him. To whom I answered ; It is not the manner of the

Romans to deliver any man *to die*, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime  
17 laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought  
18 forth. Against whom, when the accusers stood up, they brought none accusation of such things as I supposed ; but had certain questions against him of their own superstition, and of one Jesus, which was dead,  
19 whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these  
20 matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be  
21 kept, till I might send him to Cesar. Then Agrippa said unto Festus ; I would also hear the man myself.  
22 To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was  
24 brought forth. And Festus said ; King Agrippa, and all men which are here present with us, ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying  
25 that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have de-  
26 termined to send him. Of whom I have no certain thing to write unto my lord ; wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have some-  
27 what to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

26 Then Agrippa said unto Paul ; Thou art permitted to speak for thyself. Then Paul stretched forth the  
2 hand, and answered for himself ; I think myself happy,

king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews ; especially, *because I know* thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.—My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made of God unto the fathers ; unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come ; for which hope's sake, king Agrippa, I am accused of the Jews. What ? is it thought a thing incredible with you, that *God* should raise the dead ? —I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem ; and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against *them* ; and I punished them oft in every synagogue, and compelled *them* to blaspheme ; and being exceedingly mad against them, I persecuted *them* even unto strange cities.—Whereupon as I went to Damascus, with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue ; Saul, Saul, why persecutest thou me ? *it is* hard for thee to kick against the pricks. And I said ; Who art thou, Lord ? And he said ; I am Jesus whom thou persecutest. But rise, and stand upon thy feet ; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ;

17 delivering thee from the people, and *from* the Gentiles,  
18 unto whom I send thee, to open their eyes, *and* to turn  
them from darkness to light, and *from* the power of Sa-  
tan unto God, that they may receive forgiveness of  
sins, and inheritance among them which are sanctified,  
19 by faith that is in me.—Whereupon, O king Agrippa,  
20 I was not disobedient unto the heavenly vision; but  
shewed first unto them of Damascus, and at Jerusalem,  
and throughout all the coasts of Judea, and *then* to the  
Gentiles, that they should repent, and turn to God, and  
21 do works meet for repentance. For these causes the  
Jews caught me in the temple, and went about to kill  
22 *me*. Having therefore obtained help of God, I con-  
tinue unto this day, witnessing both to small and great,  
saying none other things than those which the prophets  
23 and Moses did say should come; that Christ should  
suffer, *and* that he should be the first that should rise  
from the dead, and should shew light unto the people  
24 and to the Gentiles.—And as he thus spake for him-  
self, Festus said with a loud voice; Paul, thou art be-  
25 side thyself; much learning doth make thee mad. But  
he said; I am not mad, most noble Festus, but speak  
26 forth the words of truth and soberness. For the king  
knoweth of these things, before whom also I speak  
freely; for I am persuaded that none of these things  
are hidden from him; for this thing was not done in a  
27 corner. King Agrippa, believest thou the prophets?  
28 I know that thou believest. Then Agrippa said unto  
Paul; Almost thou persuadest me to be a Christian.  
29 And Paul said; I would to God, that not only thou,  
but also all that hear me this day, were both almost,  
and altogether such as I am, except these bonds.  
30 And the king rose up, and the governor, and Ber-  
31 nice, and they that sat with them; and when they were  
gone aside, they talked between themselves, saying;  
This man doeth nothing worthy of death, or of bonds.  
32 Then said Agrippa unto Festus; This man might have  
been set at liberty, if he had not appealed unto Cesar.  
27 And when it was determined, that we should sail

into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with us. And the next *day* we touched at Sidon; and Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city of Lycia*.—And there the centurion found a ship of Alexandria, sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called the Fair Havens, nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*, and said unto them; Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter, *which is* an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence* they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euryclydon. And when the ship was caught, and could not bear up into the wind, we let *her* drive. And running under a certain island which is called Clauda, we had much work to come by the boat; which when they had taken up, they used helps,

undergirding the ship ; and, fearing lest they should fall into the quicksands, strike sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the  
19 next *day* they lightened the ship ; and the third *day* they cast out with their own hands the tackling of the  
20 ship. And when neither sun nor stars in many days  
21 appeared, and no small tempest lay on *us*, all hope that  
22 we should be saved was then taken away.—But  
23 after long abstinence, Paul stood forth in the midst of  
24 them, and said ; Sirs, ye should have hearkened unto  
25 me, and not have loosed from Crete, and to have gained  
26 this harm and loss. And now I exhort you to be of  
27 good cheer ; for there shall be no loss of *any man's*  
28 life among you, but of the ship. For there stood by  
29 me this night the angel of God, whose I am, and whom  
30 I serve, saying ; Fear not, Paul ; thou must be brought  
31 before Cesar ; and lo, God hath given thee all them  
32 that sail with thee. Wherefore, sirs, be of good cheer ;  
33 for I believe God, that it shall be even as it was told  
34 me. Howbeit, we must be cast upon a certain island.

35 —But when the fourteenth night was come, as we  
36 were driven up and down in Adria, about midnight the  
37 shipmen deemed that they drew near to some country ;  
38 and sounded, and found it twenty fathoms ; and when  
39 they had gone a little further, they sounded again, and  
40 found it fifteen fathoms ; then fearing lest we should  
41 have fallen upon rocks, they cast four anchors out of  
42 the stern, and wished for the day. And as the ship-  
43 men were about to flee out of the ship, when they had  
44 let down the boat into the sea, under colour as though  
45 they would have cast anchors out of the foreship, Paul  
46 said to the centurion, and to the soldiers ; Except these  
47 abide in the ship, ye cannot be saved. Then the sol-  
48 diers cut off the ropes of the boat, and let her fall off.

49 And while the day was coming on, Paul besought *them*  
50 all to take meat, saying ; This day is the fourteenth day  
51 that ye have tarried, and continued fasting, having taken  
52 nothing. Wherefore I pray you to take *some* meat ;  
53 for this is for your health ; for there shall not an hair

perish from the head of any of you. And when he 35  
 had thus spoken, he took bread, and gave thanks to  
 God in presence of them all, and when he had broken  
 it, he began to eat. Then were they all of good cheer, 36  
 and they also took *some* meat. And we were in all in 37  
 the ship, two hundred three-score and sixteen souls.  
 And when they had eaten enough, they lightened the 38  
 ship, and cast out the wheat into the sea. And when 39  
 it was day, they knew not the land ; but they discovered  
 a certain creek with a shore, into the which they  
 were minded, if it were possible, to thrust in the ship.  
 And when they had taken up the anchors, they com- 40  
 mitted *themselves* unto the sea, and loosed the rudder-  
 bands ; and hoised up the mainsail to the wind, and  
 made toward shore. And falling into a place where 41  
 two seas met, they ran the ship aground ; and the fore-  
 part stuck fast, and remained unmoveable, but the  
 hinder part was broken with the violence of the waves.  
 ——And the soldiers' counsel was to kill the prisoners, 42  
 lest any of them should swim out, and escape. But 43  
 the centurion, willing to save Paul, kept them from *their*  
 purpose, and commanded that they which could swim,  
 should cast *themselves* first *into the sea*, and get to land ;  
 and the rest, some on boards, and some on *broken pieces* 44  
 of the ship. And so it came to pass, that they escaped  
 all safe to land.

And when they were escaped, then they knew that 28  
 the island was called Melita. And the barbarous peo- 2  
 ple shewed us no little kindness ; for they kindled a  
 fire, and received us every one, because of the present  
 rain, and because of the cold.—And when Paul 3  
 had gathered a bundle of sticks, and laid *them* on the  
 fire, there came a viper out of the heat, and fastened  
 on his hand. And when the barbarians saw the *ven- 4*  
*omous* beast hang on his hand, they said among them-  
 selves ; No doubt this man is a murderer, whom, though  
 he hath escaped the sea, yet Vengeance suffereth not  
 to live. And he shook off the beast into the fire, and  
 felt no harm ; howbeit, they looked when he should 5  
 6

have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that  
7 he was a god.—In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days  
8 courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody-flux; to whom Paul entered in, and prayed, and laid his hands  
9 on him, and healed him. So when this was done, others also which had diseases in the island, came, and  
10 were healed; who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose  
12 sign was Castor and Pollux. And landing at Syracuse, we tarried *there* three days; and from thence we fetched a compass, and came to Rhegium; and after  
13 one day the south wind blew, and we came the next  
14 day to Puteoli; where we found brethren, and were desired to tarry with them seven days; and so we went  
15 toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that  
17 kept him.—And it came to pass, that after three days, he called the chief of the Jews together. And when they were come together, he said unto them; Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans;  
18 who, when they had examined me, would have let *me* go, because there was no cause of death in me. But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my

nation of. For this cause therefore have I called for 20  
you, to see *you*, and to speak with *you*; because that  
for the hope of Israel I am bound with this chain. And 21  
they said unto him; We neither received letters out of  
Judea concerning thee, neither any of the brethren that  
came shewed or spake any harm of thee. But we de- 22  
sire to hear of thee, what thou thinkest; for as concern-  
ing this sect, we know that every where it is spoken  
against.—And when they had appointed him a day, 23  
there came many to him into *his* lodging; to whom  
he expounded and testified the kingdom of God, per-  
suading them concerning Jesus, both out of the law of  
Moses, and *out of* the prophets, from morning till eve-  
ning. And some believed the things which were spoken, 24  
and some believed not. And when they agreed not 25  
among themselves, they departed, after that Paul had  
spoken one word; Well spake the Holy Ghost by  
Esaias the prophet unto our fathers, saying; Go unto 26  
this people, and say; Hearing ye shall hear, and  
shall not understand; and seeing ye shall see, and not  
perceive. For the heart of this people is waxed gross, 27  
and their ears are dull of hearing, and their eyes have  
they closed; lest they should see with *their* eyes, and  
hear with *their* ears, and understand with *their* heart,  
and should be converted, and I should heal them.  
Be it known therefore unto you, that the salvation of 28  
God is sent unto the Gentiles; and *that* they will hear  
it. And when he had said these words, the Jews de- 29  
parted, and had great reasoning among themselves.

And he dwelt two whole years in his own hired 30  
house; and received all that came in unto him, preach-  
ing the kingdom of God, and teaching those things 31  
which concern the Lord Jesus Christ with all confi-  
dence, no man forbidding him.

THE  
**EPISTLE OF PAUL**  
TO THE  
**R O M A N S.**

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PAUL, a servant of Jesus Christ, called *to be* an  
2 apostle, separated unto the gospel of God, (which he  
had promised afore by his prophets in the holy scrip-  
3 tures,) concerning his Son Jesus Christ our Lord,  
(which was made of the seed of David according to  
4 the flesh; and declared *to be* the Son of God with  
power, according to the spirit of holiness, by the resur-  
5 rection from the dead, by whom we have received  
grace and apostleship for obedience to the faith among  
6 all nations, for his name; among whom are ye also,  
7 the called of Jesus Christ;) to all that be in Rome,  
beloved of God, called *to be* saints; grace to you, and  
peace from God our Father, and the Lord Jesus  
Christ.

8 First, I thank my God through Jesus Christ for you  
all, that your faith is spoken of throughout the whole  
9 world. For God is my witness, whom I serve with my  
spirit in the gospel of his Son, that without ceasing I  
10 make mention of you, always in my prayers making  
request, if by any means now at length I might have a  
prosperous journey by the will of God to come unto  
11 you. For I long to see you, that I may impart unto  
you some spiritual gift, to the end you may be estab-  
12 lished; that is, that I may be comforted together with  
13 you by the mutual faith both of you and me. Now I

would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise ; so, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written ; The just by faith shall live.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God, is manifest in them ; for God hath shewed *it* unto them ; (for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead;) so that they are without excuse.

—Because that when they knew God, they glorified *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened ; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

—Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever ; amen. For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is against nature ; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And

even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do  
 29 those things which are not convenient ; being filled with all unrighteousness, wickedness, covetousness, malice-  
 ness ; full of envy, murder, debate, deceit, malignity ;  
 30 whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,  
 31 without understanding, covenant-breakers, without natu-  
 32 ral affection, implacable, unmerciful ; who, knowing the judgment of God, (that they which commit such things are worthy of death,) not only do the same, but have pleasure in them that do them.

2 Therefore thou art inexcusable, O man, whosoever thou art, that judgest. For wherein thou judgest another, thou condemnest thyself ; for thou that judgest,  
 2 doest the same things. But we are sure, that the judg-  
 3 ment of God is according to truth against them which  
 3 commit such things. And thinkest thou this, O man,  
 that judgest them which do such things, and doest the  
 same, that thou shalt escape the judgment of God ?  
 4 or despisest thou the riches of his goodness, and for-  
 5 bearance, and long-suffering, not knowing that the good-  
 ness of God leadeth thee to repentance ? But after thy hardness and impenitent heart, treasurest up unto  
 6 thyself wrath against the day of wrath and revelation of  
 7 the righteous judgment of God, who will render to  
 8 every man according to his deeds ; to them who, by  
 patient continuance in well-doing, seek for glory, and  
 9 honour, and immortality, eternal life ; but unto them  
 that are contentious, and do not obey the truth, but  
 10 obey unrighteousness, indignation and wrath. Tribu-  
 lation and anguish upon every soul of man that doeth  
 11 evil, of the Jew first, and also of the Gentile ; but glory,  
 honour, and peace, to every man that worketh good, to  
 12 the Jew first, and also to the Gentile. For there is no  
 13 respect of persons with God.—For as many as have sinned without law, shall also perish without law ; and as many as have sinned in the law, shall be judged by the law, (for not the hearers of the law *are* just before

God, but the doers of the law shall be justified. For 11  
 when the Gentiles, which have not the law, do by na-  
 ture the things contained in the law, these, having not  
 the law, are a law unto themselves; which shew the 15  
 work of the law written in their hearts, their conscience  
 also bearing witness, and *their* thoughts the mean while  
 accusing, or else excusing one another,) in the day 16  
 when God shall judge the secrets of men by Jesus  
 Christ, according to my gospel.—But if thou art 17  
 called a Jew, and restest in the law, and makest thy  
 boast of God, and knowest *his* will, and approvest the 18  
 things that are more excellent, being instructed out  
 of the law; and art confident that thou thyself art a 19  
 guide of the blind, a light of them *which are* in dark-  
 ness, an instructor of the foolish, a teacher of babes, 20  
 which hast the form of knowledge, and of the truth in  
 the law; thou then, which teachest another, teachest 21  
 thou not thyself? thou that preachest, a man should  
 not steal, dost thou steal? thou that sayest, a man should 22  
 not commit adultery, dost thou commit adultery? thou  
 that abhorrest idols, dost thou commit sacrilege? thou 23  
 that makest thy boast of the law, through breaking the  
 law dishonorest thou God? For the name of God is 24  
 blasphemed among the Gentiles, through you, as it is  
 written.—For circumcision verily profiteth, if thou 25  
 keep the law; but if thou be a breaker of the law, thy  
 circumcision is made uncircumcision. Therefore, if 26  
 the uncircumcision keep the righteousness of the law,  
 shall not his uncircumcision be counted for circum- 27  
 cision? and shall not uncircumcision which is by nature,  
 if it fulfil the law, judge thee, who by the letter and 28  
 circumcision dost transgress the law? For he is not a  
 Jew, which is one outwardly, neither *is that* circum- 29  
 cision, which is outward in the flesh; but he *is* a Jew  
 which is one inwardly, and circumcision *is that* of the  
 heart, in the spirit, *and* not in the letter; whose praise  
*is* not of men, but of God.

What advantage then hath the Jew; or what profit 3  
*is there* of circumcision? Much, every way. Chiefly, 2

because that unto them were committed the oracles of  
 3 God. For what? if some did not believe, shall their  
 4 unbeliefs make the faith of God without effect? God  
 forbid; yea, let God be true, but every man a liar, as  
 it is written; That thou mightest be justified in thy  
 sayings, and mightest overcome when thou art judged.  
 5 But if our unrighteousness commend the righteousness  
 of God, what shall we say? is God unrighteous  
 who taketh vengeance? (I speak as a man.)  
 6 God forbid; for then how shall God judge the  
 7 world? For if the truth of God hath more abounded  
 through my lie unto his glory, why yet am I  
 8 also judged as a sinner? And not *rather* (as we be  
 slanderously reported, and as some affirm that we say,)  
 let us do evil, that good may come? whose damnation  
 9 is just. What then? are we better *than they*? No,  
 in no wise; for we have before proved both Jews and  
 10 Gentiles, that they are all under sin; as it is written;  
 11 There is none righteous, no, not one; there is none  
 that understandeth, there is none that seeketh after  
 12 God; they are all gone out of the way, they are to-  
 gether become unprofitable; there is none that doeth  
 13 good, no, not one. Their throat is an open sepulchre;  
 with their tongues they have used deceit. The poi-  
 14 son of asps is under their lips. Whose mouth is  
 15 full of cursing and bitterness. Their feet are swift  
 16 to shed blood; destruction and misery are in their  
 17 ways; and the way of peace have they not known.  
 18 19 There is no fear of God before their eyes. Now we  
 know, that what things soever the law saith, it saith to  
 them who are under the law; that every mouth may  
 be stopped, and all the world may become guilty be-  
 fore God. Therefore by the deeds of the law, there  
 shall no flesh be justified in his sight: for by the law is  
 the knowledge of sin.

21 But now the righteousness of God without the law  
 is manifested, being witnessed by the law and the  
 22 prophets; even the righteousness of God, *which is* by  
 faith of Jesus Christ, unto all and upon all them that

believe ; for there is no difference. For all have sinned, 23  
 and come short of the glory of God, being justified free- 24  
 ly, by his grace, through the redemption that is in 25  
 Christ Jesus ; whom God hath set forth *to be* a propi-  
 tiation through faith in his blood, to declare his right-  
 eousness, for the remission of sins that are past, through 26  
 the forbearance of God ; to declare, *I say*, at this time 27  
 his righteousness, that he might be just, and the justi-  
 fier of him which believeth in Jesus.—Where is boast- 28  
 ing then ? it is excluded. By what law ? of works ? 29  
 nay ; but by the law of faith ; for we conclude, that a 30  
 man is justified by faith, without the deeds of the law. 31  
*Is he* the God of the Jews only ? *is he* not also of the  
 Gentiles ? yes, of the Gentiles also. Seeing *it is* one  
 God which shall justify the circumcision by faith, and  
 uncircumcision through faith.—Do we then make  
 void the law through faith ? God forbid ; yea, we estab-  
 lish the law.

What shall we say then that Abraham our father, as 4  
 pertaining to the flesh, hath found ? For if Abraham 2  
 were justified by works, he hath *whereof* to glory, but 3  
 not before God. For what saith the scripture ? Abra- 4  
 ham believed God, and it was counted unto him for 5  
 righteousness. Now to him that worketh, is the re- 6  
 ward not reckoned of grace, but of debt ; but to him 7  
 that worketh not, but believeth on him that justifieth the  
 ungodly, his faith is counted for righteousness ; even as 8  
 David also describeth the blessedness of the man, unto 9  
 whom God imputeth righteousness without works, *say-* 10  
*ing* ; *Blessed are* they whose iniquities are forgiven, and 11  
 whose sins are covered ; *blessed is* the man to whom the  
 Lord will not impute sin. *Come*th this blessedness then  
 upon the circumcision *only*, or upon the uncircumcision 12  
 also ? For we say, that faith was reckoned to Abraham  
 for righteousness. How was it then reckoned ? when he  
 was in circumcision, or in uncircumcision ? Not in cir- 13  
 cumcision, but in uncircumcision ; and he received the  
 sign of circumcision, a seal of the righteousness of the  
 faith which *he had yet* being uncircumcised ; that he 14

might be the father of all them that believe, though they be not circumcised, (that righteousness might be imputed unto them also,) and the father of circumcision, to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet uncircumcised*. For the promise that he should be the heir of the world *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all; (as it is written; I have made thee a father of many nations;) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations, (according to that which was spoken; So shall thy seed be;) and being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.——Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

5 Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace, wherein we stand; and rejoice in hope of the glory of God. And

not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, yet in due time Christ died for the ungodly. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die ; but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. For until the law sin was in the world ; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression ; who is the figure of him that was to come. — But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift. For the judgment *was* by one to condemnation ; but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, *judgment came* upon all men to condemnation ; even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For as by one

man's disobedience many were made sinners ; so by the obedience of one shall many be made righteous.

20 —Moreover the law entered, that the offence might abound ; but where sin abounded, grace did much 21 more abound ; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

6 What shall we say then ? let us continue in sin, that 2 grace may abound ? God forbid. How shall we, that 3 are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ, 4 were baptized into his death ? Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, 5 even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection ; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that 7 henceforth we should not serve sin ; for he that is dead 8 is freed from sin. Now, if we be dead with Christ, we 9 believe that we shall also live with him, knowing that Christ, being raised from the dead, dieth no more ; death 10 hath no more dominion over him. For in that he died, he died unto sin once ; but in that he liveth, he liveth 11 unto God. Likewise reckon ye also yourselves dead indeed unto sin, but alive unto God, through Jesus 12 Christ.—Let not sin therefore reign in your mortal 13 body, that ye should obey it ; neither yield ye your members *as* instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of 14 righteousness unto God. For sin shall not have dominion over you ; for ye are not under the law, but under grace.—What then ? shall we sin, because we are not under the law, but under grace ? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righte-

ousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. (I speak after the manner of men, because of the infirmity of your flesh.) For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then? *fruits* whereof ye are now ashamed; for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man, as long as he liveth? For the woman which hath an husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then, if while *her* husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now, being dead, we are delivered from the law, wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.—What shall we say then? is the law sin? God forbid; nay, I had not known sin, but by the law; for I had not known lust, except the law had said; Thou shalt not covet. But sin, taking occasion, by the

commandment wrought in me all manner of concupis-  
 9 cence ; for without the law sin *was* dead. For I was  
 alive without the law once ; but when the command-  
 10 ment came, sin revived, and I died ; and the com-  
 mandment which *was ordained* to life, I found *to be*  
 11 unto death. For sin, taking occasion, by the com-  
 12 mandment deceived me, and by it slew me. Where-  
 13 fore the law *is* holy, and the commandment holy, and  
 just, and good. Was then that which is good made  
 14 death unto me ? God forbid ; but sin ; that it might ap-  
 15 pear sin, working death in me by that which is good,  
 that sin by the commandment might become exceed-  
 16 ing sinful. For we know that the law is spiritual ; but  
 17 I am carnal, sold under sin. For that which I do, I  
 allow not ; for what I would, that do I not ; but what I  
 18 hate, that do I. If then I do that which I would not,  
 19 I consent unto the law that *it is* good. Now then it is  
 no more I that do it, but sin that dwelleth in me. For  
 I know that in me, that is, in my flesh, dwelleth no  
 20 good thing ; for to will is present with me, but *how* to  
 21 perform that which is good, I find not. For the good  
 that I would, I do not ; but the evil which I would not,  
 22 that I do. Now if I do that I would not, it is no more  
 I that do it, but sin that dwelleth in me. I find then a  
 law, that when I would do good, evil is present with  
 23 me. For I delight in the law of God, after the inward  
 man ; but I see another law in my members warring  
 against the law of my mind, and bringing me into cap-  
 tivity to the law of sin which is in my members. —  
 24 O wretched man that I am ! who shall deliver me from  
 25 the body of this death ? I thank God, through Je-  
 sus Christ our Lord. So then, with the mind I my-  
 self serve the law of God ; but with the flesh the law  
 of sin.

8 ***There is*** therefore now no condemnation to them  
 2 which are in Christ Jesus. For the law of the Spirit  
 of life in Christ Jesus, hath made me free from the law  
 3 of sin and death. For what the law could not do, in  
 that it was weak through the flesh, God sending his

own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God.—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.—Therefore, brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.—For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry; Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, (not willingly, but by reason of him who hath subjected *the same*,) in hope that the creature itself also shall be delivered from the bondage of corruption, into

22 the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth  
23 in pain together until now ; and not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for  
24 the adoption, *to wit*, the redemption of our body. For we are saved by hope. But hope that is seen, is not hope ; for what a man seeth, why doth he yet hope  
25 for ? But if we hope for that we see not, *then* do we  
26 with patience wait for *it*. Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what  
27 is the mind of the Spirit, because he maketh intercession for the saints, according to *the will of God*.—  
28 And we know that all things work together for good, to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among  
29 many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also  
30 glorified. What shall we then say to these things ? If  
31 God be for us, who *can be* against us ? he that spared not his own Son, but delivered him up for us all ; how shall he not with him also freely give us all things ?  
32 Who shall lay any thing to the charge of God's elect ?  
33 God that justifieth ? Who *is* he that condemneth ? Christ that died ? yea rather, that is risen again ? who is even at the right hand of God ? who also maketh intercession for us ? Who shall separate us from the love of Christ ? *Shall* tribulation ? or distress ? or persecution ? or famine ? or nakedness ? or peril ? or sword ?  
34 (as it is written ; For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.)  
35 Nay, in all these things we are more than conquerors,  
36 through him that loved us. For I am persuaded, that

neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I say the truth, in Christ ; I lie not, (my conscience also bearing me witness,) in the Holy Ghost ; that I have great heaviness, and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh ; who are Israelites, to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises, whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all God blessed for ever. Amen.

Not as though the word of God hath taken none effect ; for they *are* not all Israel, which are of Israel. Neither, because they are the seed of Abraham, *are they* all children, but ; In Isaac shall thy seed be called, that is, they which are the children of the flesh, these *are* not the children of God ; but the children of the promise are counted for the seed. For this *is* the word of promise ; At this time will I come, and Sara shall have a son. And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac. For the children being not yet born, neither having done any good or evil, (that the purpose of God, according to election, might stand, not of works, but of him that calleth,) it was said unto her ; The elder shall serve the younger ; as it is written ; Jacob have I loved, but Esau have I hated.

What shall we say then ? *is there* unrighteousness with God ? God forbid. For he saith to Moses ; I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, *it is* not of him that willetteth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh ; Even for this same purpose have

I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy* ; and whom he will he hardeneth.—Thou wilt say then unto me ; Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*; Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? even us, whom he hath called, not of the Jews only, but also of the Gentiles ; as he saith also in Osee ; I will call them my people, which were not my people ; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto them ; Ye *are* not my people, there shall they be called the children of the living God. Esaias also crieth concerning Israel ; Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work, and cut *it* short in righteousness ; because a short work will the Lord make upon the earth. And as Esaias said before ; Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone, as it is written ; Behold, I lay in Sion a stumbling-stone, and rock of offence ; and who-

soever believeth on him shall not be ashamed.—  
 Brethren, my heart's desire and prayer to God for them, *is*, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge.—For they, being ignorant of God's righteousness, and going about to establish their own, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law, for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law ; That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise ; Say not in thy heart ; Who shall ascend into heaven ? that is, to bring Christ down *from above*. Or ; Who shall descend into the deep ? that is, to bring up Christ again from the dead. But what saith it ? The word is nigh thee, *even* in thy mouth, and in thy heart ; that is, the word of faith, which we preach ; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (For with the heart, man believeth unto righteousness ; and with the mouth, confession is made unto salvation.) For the scripture saith ; Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek ; for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed ? and how shall they believe in him, of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ? as it is written ; How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things ! But they have not all obeyed the gospel. For Esaias saith ; Lord, who hath believed our report ? (So then, faith *cometh* by hearing ; and hearing by the word of God.) But I say ; Have they not heard ? Yes verily, their sound

went into all the earth, and their words unto the ends  
 19 of the world. But I say ; Did not Israel know ? First,  
 Moses saith ; I will provoke you to jealousy by *them*  
*that are* no people, *and* by a foolish nation I will anger  
 20 you. But Esaias is very bold, and saith ; I was found  
 of them that sought me not, I was made manifest unto  
 21 them that asked not after me. But to Israel he saith ;  
 All day long I have stretched forth my hands unto a  
 disobedient and gainsaying people.

11 I say then ; Hath God cast away his people ? God  
 forbid ; for I also am an Israelite, of the seed of Abra-  
 ham, *of* the tribe of Benjamin. God hath not cast  
 away his people which he foreknew. Wot ye not  
 what the scripture saith of Elias ? how he maketh in-  
 3 tercession to God against Israel ; Lord, they have kill-  
 ed thy prophets, and digged down thine altars ; and I  
 4 am left alone, and they seek my life. But what saith  
 the answer of God unto him ? I have reserved to my-  
 self seven thousand men, who have not bowed the knec-  
 5 to *the image* of Baal. Even so then at this present  
 time also there is a remnant according to the election  
 6 of grace. And if by grace, then *is it* no more of  
 7 works ; otherwise grace is no more grace. What then ?  
 Israel hath not obtained that which he seeketh for, but  
 the election hath obtained it ; and the rest were blind-  
 8 ed, (according as it is written ; God hath given them  
 the spirit of slumber, eyes that they should not see, and  
 9 ears that they should not hear,) unto this day. And  
 David saith ; Let their table be made a snare, and a  
 trap, and a stumbling-block, and a recompense unto  
 10 them ; let their eyes be darkened, that they may not  
 see ; and bow down their back alway.

11 I say then ; Have they stumbled, that they should  
 fall ? God forbid ; but *rather* through their fall salvation  
 12 *is come* unto the Gentiles, for to provoke them to jeal-  
 ousy. Now, if the fall of them *be* the riches of the  
 13 world, and the diminishing of them the riches of the  
 Gentiles ; how much more their fulness ? For I speak to  
 you Gentiles ; inasmuch as I am the apostle of the Gen-

ties, I magnify mine office, if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away <sup>14</sup> of them *be* the reconciling of the world ; what *shall* the receiving of *them be*, but life from the dead ? For if the first fruit *be* holy, the lump *is also* *holy* ; and if the root *be* holy, so *are* the branches.—And if some <sup>15</sup> of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, boast not against the branches ; but if thou boast, thou <sup>16</sup> bearest not the root, but the root thee. Thou wilt say then ; The branches were broken off, that I might be grafted in. Well ; because of unbelief they were <sup>17</sup> broken off, and thou standest by faith ; be not high-minded, but fear. For if God spared not the natural <sup>18</sup> branches, perhaps he will not spare thee. Behold therefore the goodness and severity of God ; on them which fell, severity ; but toward thee, goodness, if thou continue in *his* goodness ; otherwise thou shalt also be cut off.—And they also, if they abide not still in unbelief, shall be grafted in ; for God is able to graff them in again. For if thou wert cut out of the olive-tree <sup>19</sup> which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall these, which *be* the natural *branches*, be grafted into their own olive-tree?—For I would not, brethren, <sup>20</sup> that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles <sup>21</sup> be come in ; and so all Israel shall be saved, as it is written ; There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. And this *is* my covenant unto them, when I shall take away <sup>22</sup> their sins. As concerning the gospel, *they are* enemies for your sakes ; but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling <sup>23</sup> of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained <sup>24</sup>

31 mercy through their unbelief; even so have these also now not believed, that through your mercy they also  
 32 may obtain mercy. For God hath concluded them all in unbeliefs, that he might have mercy upon all.  
 33 —O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his  
 34 judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been  
 35 his counsellor? or who hath first given to him, and it  
 36 shall be recompensed unto him again? For of him, and through him, and to him *are* all things; to whom be glory for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable  
 2 service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think, but to think soberly, according as God hath dealt to every  
 4 man the measure of faith. For as we have many members in one body, and all members have not the  
 5 same office; so we, *being* many, are one body in  
 6 Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us; whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;  
 8 or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.—  
 9 *Let* love *be* without dissimulation; abhor that which is  
 10 evil, cleave to that which is good; *be* kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent  
 12 in spirit; serving the opportunity; rejoicing in hope; patient in tribulation; continuing instant in prayer;

distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. *Be* of the same mind one towards another ; mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil ; provide things honest in the sight of all men ; if it be possible, as much as lieth in you, live peaceably with all men ; dearly beloved, avenge not yourselves ; but *rather* give place unto wrath ; for it is written ; Vengeance *is* mine ; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Let every soul be subject unto the higher powers. 13 For there is no power but of God ; those that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good ; and thou shalt have praise of the same ; for he is the minister of God, for good to thee. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain ; for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also ; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues ; tribute, to whom tribute *is due* ; custom, to whom custom ; fear, to whom fear ; honour, to whom honour.

Owe no man any thing, but to love one another ; for he that loveth another hath fulfilled the law. For this ; Thou shalt not commit adultery ; Thou shalt not kill ; Thou shalt not steal ; Thou shalt not covet ; and if

*there be* any other commandment, it is briefly comprehended in this saying, namely ; Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour ; therefore love is the fulfilling of the law.—

10 And that, knowing the time, that now it is high time to awake out of sleep ; (for now is our salvation nearer than when we believed ; the night is far spent, the day is at hand;) let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying ; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

14 Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things ; another, who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not ; and let not him which eateth not, judge him that eateth ; for God hath received him. Who art thou that judgest another man's servant ? to his own master he standeth or falleth ; yea, he shall be holden up ; for

5 God is able to make him stand. One man esteemeth one day above another, another esteemeth every day alike ; let every man be fully persuaded in his own

6 mind. He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard it. And he that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth

7 God thanks. For none of us liveth to himself, and no

8 man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and lived, that he

10 might be Lord both of the dead and living. But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? for we shall all stand before the

11 judgment-seat of Christ. For it is written ; *As I live,*

saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.—Let us not therefore judge one another any more ; but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him *it is* unclean ; but if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost ; for he that in this thing serveth Christ, *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure ; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Thou hast faith ; have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith ; for whatsoever *is* not of faith *is* sin.—(16. 25.) Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith ; to God only wise *be* glory through Jesus Christ, for ever ; amen.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves ; let every one of us please *his* neighbour for *his* good to edifica-

3 tion. For even Christ pleased not himself, but, as it is written ; The reproaches of them that reproached thee  
4 fell on me. For whatsoever things were written afore-  
time, were written for our learning ; that we through  
patience and comfort of the scriptures might have hope.  
5 Now the God of patience and consolation grant you to  
be like-minded one toward another, according to Christ  
6 Jesus ; that ye may with one mind *and* one mouth glo-  
rify God, even the Father of our Lord Jesus Christ.  
7 ——Wherefore receive ye one another, as Christ also  
8 received you to the glory of God. Now I say, that  
Jesus Christ was a minister of the circumcision, for the  
truth of God, to confirm the promises *made* unto the  
9 fathers ; and that the Gentiles might glorify God for  
his mercy, as it is written ; For this cause I will con-  
fess to thee among the Gentiles, and sing unto thy  
10 name. And again he saith ; Rejoice, ye Gentiles,  
11 with his people. And again ; Praise the Lord, all ye  
12 Gentiles ; and laud him, all ye people. And again  
Esaias saith ; There shall be a root of Jesse, and he  
that shall rise to reign over the Gentiles ; in him shall  
13 the Gentiles trust. Now the God of hope fill you with  
all joy and peace in believing, that ye may abound in  
hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my breth-  
ren, that ye also are full of goodness, filled with all  
15 knowledge, able also to admonish one another. Nev-  
ertheless, brethren, I have written the more boldly unto  
you in some sort, as putting you in mind, because of  
16 the grace that is given to me of God, that I should be  
the minister of Jesus Christ to the Gentiles, ministering  
the gospel of God, that the offering up of the Gentiles  
might be acceptable, being sanctified by the Holy  
17 Ghost. I have therefore whereof I may glory through  
18 Jesus Christ, in those things which pertain to God ; for  
I will not dare to speak of any of those things which  
Christ hath not wrought by me, to make the Gentiles  
19 obedient, by word and deed, through mighty signs and  
wonders, by the power of the Holy Spirit ; so that

from Jerusalem, and round about unto Illyricum, I have  
 fully preached the gospel of Christ ; yea, so have I 20  
 strived to preach the gospel, not where Christ was  
 named, lest I should build upon another man's founda-  
 tion ; but, as it is written ; To whom he was not spoken  
 of, they shall see ; and they that have not heard shall  
 understand.—For which cause also I have been 21  
 much hindered from coming to you. But now having  
 no more place in these parts, and having a great desire  
 these many years to come unto you ; whensoever I 22  
 take my journey into Spain, I trust to see you in my  
 journey, and to be brought on my way thitherward by  
 you, if first I be somewhat filled with your *company*. 23  
 But now I go unto Jerusalem, to minister unto the  
 saints. For it hath pleased them of Macedonia and 24  
 Achaia to make a certain contribution for the poor  
 saints which are at Jerusalem. It hath pleased them 25  
 verily, and their debtors they are. For if the Gen-  
 tiles have been made partakers of their spiritual things,  
 their duty is also to minister unto them in carnal things. 26  
 When therefore I have performed this, and have seal-  
 ed to them this fruit, I will come by you into Spain. 27  
 And I am sure that when I come unto you, I shall 28  
 come in the fulness of the blessing of Christ.—Now 29  
 I beseech you, brethren, for the Lord Jesus Christ's  
 sake, and for the love of the spirit, that ye strive to-  
 gether with me in *your* prayers to God for me ; that I 30  
 may be delivered from them that do not believe in Ju-  
 dea, and that my service which I have for Jerusalem,  
 may be accepted of the saints ; that I may come unto 31  
 you with joy by the will of God, and may with you be  
 refreshed. Now the God of peace be with you all. 32  
 Amen.

I commend unto you Phebe our sister, which is a 16  
 servant of the church which is at Cenchrea ; that ye 33  
 receive her in the Lord, as becometh saints, and that  
 ye assist her in whatsoever business she hath need of  
 you ; for she hath been a succourer of many, and of  
 myself also.—Greet Prisca and Aquila, my helpers 34

4 in Christ Jesus ; (who have for my life laid down their  
 5 own necks ; unto whom not only I give thanks, but also  
 6 all the churches of the Gentiles;) likewise *greet* the  
 7 church that is in their house. Salute my well-beloved  
 8 Epenetus, who is the first-fruits of Asia unto Christ.  
 9 Greet Mary, who bestowed much labour on us. Salute  
 10 Andronicus and Junia, my kinsmen, and my fellow-  
 11 prisoners, who are of note among the apostles, who  
 12 also were in Christ before me. Greet Amplias, my  
 13 beloved in the Lord. Salute Urbane, our helper in  
 14 Christ, and Stachys my beloved. Salute Apelles, ap-  
 15 proved in Christ. Salute them which are of Aristobu-  
 16 lus' *household*. Salute Herodion, my kinsman. Greet  
 17 them that be of the *household* of Narcissus, which are  
 18 in the Lord. Salute Tryphena and Tryphosa, who  
 19 labour in the Lord. Salute the beloved Persis, which  
 20 laboured much in the Lord. Salute Rufus, chosen in  
 the Lord, and his mother and mine. Salute Asyncri-  
 tus, Phlegon, Hermas, Patrobas, Hermes, and the  
 brethren which are with them. Salute Philologus, and  
 Julia, Nereus and his sister, and Olympas, and all the  
 saints which are with them. Salute one another with  
 an holy kiss. All the churches of Christ salute you.  
 —Now I beseech you, brethren, mark them which  
 cause divisions and offences, contrary to the doctrine  
 which ye have learned ; and avoid them. For they  
 that are such serve not our Lord Christ, but their own  
 belly ; and by good words and fair speeches deceive  
 the hearts of the simple. For your obedience is come  
 abroad unto all *men*. I am glad therefore on your be-  
 half ; but yet I would have you wise unto that which  
 is good, and simple concerning evil. And the God of  
 peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ *be* with you.

Timotheus, my work-fellow, and Lucius and Jason,  
 22 and Sosipater, my kinsmen, salute you. I Tertius, who  
 23 wrote *this* epistle, salute you in the Lord. Gaius mine  
 host, and of the whole church, saluteth you. Erastus

the chamberlain of the city saluteth you, and **Quartus** a brother.

The grace of our Lord Jesus Christ *be* with you all. 24  
Amen.

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THE

**FIRST EPISTLE OF PAUL**

TO THE

**CORINTHIANS.**

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PAUL, called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and *in* all knowledge, (even as the testimony of Christ was confirmed in you;) so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. God *is* faithful, by whom ye were called to the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you, but *that* ye be perfectly joined together in the same mind and 11 in the same judgment. For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith; I am of Paul ; and I, of Apollos ; and I, of Cephas ; and I, of 13 Christ. Is Christ divided ? was Paul crucified for 14 you ? or were ye baptized in the name of Paul ? I thank God that I baptized none of you, but Crispus 15 and Gaius ; lest any should say that I had baptized in 16 mine own name. And I baptized also the household of Stephanas ; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel ; not with wisdom of words, lest the cross of 18 Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness, but 19 unto us which are saved, it is the power of God. For it is written ; I will destroy the wisdom of the wise, and will bring to nothing the understanding of the pru- 20 dent. Where is the wise ? where is the scribe ? where is the disputer of this world ? Hath not God made 21 foolish the wisdom of this world ? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save 22 them that believe. For the Jews require signs, and 23 the Greeks seek after wisdom ; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the 24 Gentiles foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and 25 the wisdom of God. Because the foolishness of God is wiser than men ; and the weakness of God is strong- 26 er than men.—For ye see your calling, brethren, how that not many wise men after the flesh, not many 27 mighty, not many noble *are called* ; but God hath chosen the foolish things of the world, to confound the

wise ; and God hath chosen the weak things of the world, to confound the things which are mighty : and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are ; that no flesh should glory before God. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ; that, according as it is written ; He that glorieth, let him glory in the Lord.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling ; and my speech and my preaching *was* not with enticing words of wisdom, but in demonstration of the Spirit, and of power ; that your faith should not stand in the wisdom of men, but in the power of God.

Howbeit, we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought ; but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world, unto our glory ; which none of the princes of this world knew ; (for had they known *it*, they would not have crucified the Lord of glory ;) but, as it is written ; Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit ; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God ; which things also we

14 speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him, neither can he know *them* ; because 15 they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in 2 Christ. I have fed you with milk, not with meat ; for hitherto ye were not able *to bear it*. Neither yet now 3 are ye able ; for ye are yet carnal. For whereas *there is* among you envying, and strife, and divisions, 4 are ye not carnal, and walk as men ? For while one saith ; I am of Paul ; and another ; I *am* of Apollos ; are ye not carnal ?

5 Who then is Paul, and who *is* Apollos ? Ministers by whom ye believed, even as the Lord gave to every 6 man. I have planted, Apollos watered, but God gave 7 the increase ; so then, neither is he that planteth any thing, neither he that watereth, but God that giveth the 8 increase. Now he that planteth and he that watereth are one ; and every man shall receive his own reward, 9 according to his own labour. For we are labourers together with God ; ye are God's husbandry, *ye are* 10 God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation ; and another buildeth thereon ; but let 11 every man take heed, how he buildeth thereupon. For other foundation can no man lay than that is laid, which 12 is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble ; 13 every man's work shall be made manifest ; for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work, of what sort it 14 is. If any man's work shall abide which he hath built 15 thereupon, he shall receive a reward ; if any man's

work shall be burned, he shall suffer loss ; but he himself shall be saved, yet so as by fire. Know ye not, 16  
 that ye are the temple of God, and *that* the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is 17  
 holy, which *temple* ye are. Let no man deceive himself ; if any man among you seemeth to be wise in this 18  
 world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God ; 19  
 for it is written ; He taketh the wise in their own craftiness ; and again ; The Lord knoweth the thoughts of 20  
 the wise, that they are vain. Therefore let no man 21  
 glory in men ; for all things are yours, whether Paul, 22  
 or Apollos, or Cephas, or the world, or life, or death, or 23  
 things present, or things to come ; all are yours ; and 24  
 ye *are* Christ's ; and Christ *is* God's.—Let a man 4  
 so account of us, as of the ministers of Christ, and 2  
 stewards of the mysteries of God. Moreover, it is 3  
 required in stewards, that a man be found faithful. 4  
 But with me it is a very small thing that I should be 5  
 judged of you, or of man's judgment ; yea, I judge 6  
 not mine own self ; (for I know nothing by myself, yet 7  
 am I not hereby justified ;) but he that judgeth me is 8  
 the Lord. Therefore judge nothing before the time, 9  
 until the Lord come, who both will bring to light the 10  
 hidden things of darkness, and will make manifest the 11  
 counsels of the hearts ; and then shall every man have 12  
 praise of God.

And these things, brethren, I have in a figure transferred to myself, and to Apollos, for your sakes, that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ *from another* ? 6  
 and what hast thou that thou didst not receive ? now if 7  
 thou didst receive *it*, why dost thou glory, as if thou 8  
 hadst not received *it* ? Now ye are full, now ye are 9  
 rich, ye have reigned as kings without us ; and I would 10  
 to God ye did reign, that we also might reign with you. 11  
 For I think, that God hath set forth us the apostles last, 12  
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as it were appointed to death, for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, *and are* the off-scouring of all things unto this day.——I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers; for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power; for the kingdom of God *is* not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

It is reported commonly *that there is* fornication among you, and such fornication as *is* not even among the Gentiles, that one should have his father's wife. And are ye puffed up? and have not rather mourned, that he that hath done this deed might be taken from among you? For I verily, as absent in body, but present in spirit, have judged already as though I were present, *concerning* him that hath so done this deed, in the name of our Lord Jesus Christ, (when ye are gathered together and my spirit,) with the power of our Lord Jesus Christ to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.——Your glorying is not

good. Know ye not, that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.—I wrote unto you in an epistle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without, God will judge. Put away from among yourselves that wicked person.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know, that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge angels? how much more, things that pertain to this life? If then ye have judgments of things pertaining to this life, do ye set them to judge who are least esteemed in the church? I speak to your shame; is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? but brother goeth to law with brother, and that before the unbelievers? Now therefore it is utterly a fault in you, that ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded*? Nay, ye do wrong, and defraud, and that *your* brethren. Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of

themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

12 All things are lawful unto me, but all things are not expedient ; all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats ; but God shall destroy both it and them. Now the body is not for fornication, 14 but for the Lord ; and the Lord for the body ; and God hath both raised up the Lord, and will also raise up us 15 by his own power. Know ye not, that your bodies are the members of Christ ? shall I then take the members of Christ, and make *them* the members of an harlot ? 16 God forbid. What ! know ye not, that he which is joined to an harlot is one body ? (for two, saith he, shall 17 be one flesh;) but he that is joined unto the Lord is 18 one spirit ? Flee fornication. Every sin that a man doeth, is without the body ; but he that committeth fornication, sinneth against his own body. What ! know ye not, that your body is the temple of the Holy Ghost 19 which is in you, which ye have of God, and ye are not 20 your own ? For ye are bought with a price ; therefore glorify God in your body.

7 Now concerning the things whereof ye wrote unto me, it is good for a man not to touch a woman ; nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife *her* due ; and 4 likewise also the wife unto the husband. The wife hath not power of her own body, but the husband ; and likewise also the husband hath not power of his 5 own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to prayer ; and be together again, that Satan tempt you not for your incontinency. But I speak 6 this by permission, and not of commandment. For I 7 this by permission, and not of commandment. For I

would that all men were even as I myself ; but every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows ; *it is* good for them, if they abide even as I ; but if they cannot contain, let them marry ; for it is better to marry than to burn. And unto the married I command, *yet not I*, but the Lord, let not the wife depart from *her* husband, (but and if she depart, let her remain unmarried, or be reconciled to *her* husband;) and let not the husband put away *his* wife. But to the rest speak I, not the Lord ; if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away ; and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband ; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart ; a brother or a sister is not under bondage in such *cases*. But God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband ? or how knowest thou, O man, whether thou shalt save *thy* wife ? But as the Lord hath distributed to every man, as God hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised, let him not become uncircumcised ; is any called in uncircumcision, let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called *being* a servant, care not for it ; but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman ; likewise also he that is called *being* free, is Christ's servant. Ye are bought with a price ; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.—Now concerning virgins, I have no command-

ment of the Lord ; yet I give my judgment, as one  
26 that hath obtained mercy of the Lord to be faithful. I  
suppose therefore, that this is good for the present dis-  
27 tress ; *I say*, that *it is* good for a man so to be. Art  
28 thou bound unto a wife, seek not to be loosed ; art thou  
loosed from a wife, seek not a wife. But and if thou  
29 marry, thou hast not sinned ; and if a virgin marry,  
she hath not sinned ; nevertheless, such shall have  
30 trouble in the flesh ; but I spare you. But this I say,  
brethren, the time henceforth is short ; so that both  
they that have wives, should be as though they had  
31 none ; and they that weep, as though they wept not ;  
and they that rejoice, as though they rejoiced not ; and  
they that buy, as though they possessed not ; and they  
that use this world as not abusing *it*. For the fashion  
32 of this world passeth away. But I would have you  
without carefulness. He that is unmarried, careth for  
the things that belong to the Lord, how he may please  
33 the Lord ; but he that is married, careth for the things  
that are of the world, how he may please *his* wife.  
34 There is difference *also* between a wife and a virgin ;  
the unmarried woman careth for the things of the Lord,  
that she may be holy, both in body and in spirit ; but  
she that is married, careth for the things of the world,  
35 how she may please *her* husband. And this I speak  
for your own profit ; not that I may cast a snare upon  
you, but for that which is comely, and that ye may at-  
36 tend upon the Lord without distraction. But if any  
man think that he behaveth himself uncomely toward  
his virgin, if she pass the flower of *her* age, and need  
so require ; let him do what he will, he sinneth not ;  
37 let them marry. Nevertheless, he that standeth stead-  
fast in his heart, having no necessity, but hath power  
over his own will, and hath so decreed in his heart that  
38 he will keep his virgin, doeth well. So then he that  
giveth *her* in marriage doeth well ; but he that giveth  
39 *her* not in marriage doeth better. — The wife is bound  
as long as her husband liveth ; but if her husband be  
dead, she is at liberty to be married to whom she will,

only in the Lord. But she is happier if she so abide, 40  
after my judgment; and I think also that I have the  
spirit of God.

Now, as touching things offered unto idols, we know; 6  
(for we all have knowledge; knowledge puffeth up, 7  
but charity edifieth; and if any man think that he 8  
knoweth any thing, he knoweth nothing yet as he ought 9  
to know; but if any man love God, the same is known 10  
of him;) as concerning therefore the eating of those 11  
things that are offered in sacrifice unto idols, we know, 12  
that an idol is nothing in the world, and that *there is* 13  
none other God, but one. For though there be that 14  
are called gods, whether in heaven or in earth; (as 15  
there be gods many, and lords many;) but to us *there* 16  
*is but* one God, the Father, of whom *are* all things, and 17  
we in him; and one Lord Jesus Christ, by whom *are* 18  
all things, and we by him. Howbeit, *there is* not in 19  
every man that knowledge; for some with conscience 20  
of the idol unto this hour eat *it* as a thing offered unto 21  
an idol, and their conscience, being weak, is defiled.

—But meat commendeth us not to God; for neither 22  
if we eat, are we the better; neither if we eat not, are 23  
we the worse. But take heed, lest by any means this 24  
liberty of yours become a stumbling-block to them that 25  
are weak. For if any man see thee, which hast knowl- 26  
edge, sit at meat in the idol's temple, shall not the con- 27  
science of him which is weak be emboldened to eat 28  
those things which are offered to idols? and through 29  
thy knowledge shall the weak brother perish, for whom 30  
Christ died? But so, when ye sin against the brethren, 31  
and wound their weak conscience, ye sin against Christ. 32  
Wherefore, if meat make my brother to offend, I will 33  
eat no flesh while the world standeth, lest I make my 34  
brother to offend.

Am I not free? am I not an apostle? Have I not 35  
seen Jesus Christ our Lord? are not ye my work in 36  
the Lord? If I be not an apostle unto others, yet 37  
doubtless I am to you; for the seal of mine apostle- 38  
ship are ye in the Lord; mine answer to them that do 39

4 examine me is this. Have we not power to eat and to  
 5 drink? have we not power to lead about a sister, a wife,  
 as well as other apostles, and *as* the brethren of the  
 6 Lord, and Cephas? Or I only and Barnabas, have not  
 7 we power to forbear working? Who goeth a warfare at  
 any time at his own charges? who planteth a vineyard,  
 and eateth not of the fruit thereof? or who seedeth a  
 8 flock, and eateth not of the milk of the flock? Say I  
 these things as a man? or saith not the law the same  
 9 also? For it is written in the law of Moses; Thou  
 shalt not muzzle the mouth of the ox that treadeth out  
 10 the corn. Doth God take care for oxen? or saith he  
*it* altogether for our sakes? For our sakes, no doubt,  
 this is written, that he that plougheth should plough in  
 hope; and that he that thresheth *should thresh* in hope  
 11 of partaking. If we have sown unto you spiritual  
 things, *is it* a great thing if we shall reap your carnal  
 12 things? If others be partakers of *this* power over you,  
*are* not we rather? Nevertheless we have not used this  
 power; but suffer all things, lest we should hinder the  
 13 gospel of Christ. Do ye not know, that they which  
 minister about holy things live *of the things* of the tem-  
 ple? and they which wait at the altar are partakers  
 14 with the altar? Even so hath the Lord ordained that  
 they which preach the gospel should live of the gospel.  
 15 But I have used none of these things. Neither have I  
 written these things, that it should be so done unto me;  
 for *it were* better for me to die, than that any man  
 16 should make my glorying void. For though I preach  
 the gospel, I have nothing to glory of; for necessity is  
 laid upon me; yea, wo is unto me, if I preach not the  
 17 gospel. For if I do this thing willingly, I have a re-  
 ward; but if against my will, a dispensation *of the gos-*  
 18 *pel* is committed unto me. What is my reward then?  
*Verily* that, when I preach the gospel, I may make the  
 gospel of Christ without charge, that I abuse not my  
 19 power in the gospel. For though I be free from all  
*men*, yet have I made myself servant unto all, that I  
 20 might gain the more; and unto the Jews I became as a

Jew, that I might gain the Jews ; to them that are under the law, as under the law, (not being myself under the law,) that I might gain them that are under the law ; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law ; to the weak became I as weak, that I might gain the weak ; I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I may be partaker thereof with *you*.—Know ye not, that they which run in a race, run all, but one receiveth the prize ? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things ; now they *do it*, to obtain a corruptible crown ; but we, an incorruptible. I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air ; but I keep under my body, and bring *it* into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.

For, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink ; (for they drank of that spiritual Rock that followed them ; and that Rock was Christ;) but with many of them God was not well pleased ; for they were overthrown in the wilderness.—Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them ; as it is written ; The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples ; and they are written

for our admonition, upon whom the ends of the world  
12 are come. Wherefore let him that thinketh he stand-  
13 eth, take heed lest he fall. There hath no temptation  
taken you but such as is common to man ; but God *is*  
faithful, who will not suffer you to be tempted above  
that ye are able, but will with the temptation also make  
a way to escape, that ye may be able to bear *it*.—

14 Wherefore, my dearly beloved, flee from idolatry.

15 16 I speak as to wise men, judge ye what I say. The  
cup of blessing which we bless, is it not the commun-  
ion of the blood of Christ ? the bread which we  
break, is it not the communion of the body of Christ ?  
17 For we *being* many are one bread, *and* one body ; for  
18 we are all partakers of that one bread. Behold Israel  
after the flesh ; are not they which eat of the sacri-  
19 fices, partakers of the altar ? What say I then ? that the  
idol is any thing ? or that which is offered in sacrifice  
20 to idols is any thing ? But *I say*, that the things which  
the Gentiles sacrifice, they sacrifice to devils, and not  
to God ; and I would not that ye should have fellow-  
21 ship with devils. Ye cannot drink the cup of the Lord,  
and the cup of devils ; ye cannot be partakers of the  
22 Lord's table, and of the table of devils. Do we pro-  
voke the Lord to jealousy ? are we stronger than he ?

23 All things are lawful, but all things are not expedi-  
24 ent ; all things are lawful, but all things edify not. Let  
25 no man seek his own, but another's *wealth*. Whatso-  
ever is sold in the shambles, *that* eat, asking no ques-  
26 tion for conscience' sake ; for the earth *is* the Lord's,  
27 and the fulness thereof. If any of them that believe  
not bid you *to a feast*, and ye be disposed to go, what-  
soever is set before you, eat, asking no question for  
28 conscience' sake. But if any man say unto you ; This  
is offered in sacrifice unto idols ; eat not for his sake  
29 that shewed it, and for conscience' sake. Conscience,  
*I say*, not thine own, but of the other. For why is my  
30 liberty judged of another *man's* conscience ? if I by  
grace be a partaker, why am I evil spoken of for that  
31 for which I give thanks ? Whether therefore ye eat or

drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all *things*, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also *am* of Christ.

Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. Every man praying or prophesying having *his* head covered, dishonoureth his head. But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God; but the woman is the glory of the man; for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on *her* head, because of the angels. Nevertheless, neither is the woman without the man, neither the man without the woman, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. Judge in yourselves; is it comely that a woman pray unto God uncovered? doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a glory to her? for *her* hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God.

Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and

19. I partly believe it ; for there must be also heresies among you, that they which are approved may be made 20 manifest among you. When ye come together therefore into one place, *this* is not to eat the Lord's supper ; for in eating every one taketh before *other* his own supper, and one is hungry, and another is drunken. What ! have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you ? 23 In this I praise *you* not.—For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, 24 took bread, and when he had given thanks, he brake *it*, and said ; This is my body, which is broken for you ; 25 this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying ; This cup is the new testament in my blood ; this do ye, 26 as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do 27 shew the Lord's death, till he come. Wherefore, whosoever shall eat the bread, and drink the cup of the Lord unworthily, shall be guilty of the body and blood 28 of the Lord. But let a man examine himself, and so 29 let him eat of *that* bread, and drink of *that* cup ; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's 30 body. For this cause many *are* weak and sickly among 31 you, and many sleep. For if we would judge ourselves, we should not be judged ; but when we are 32 judged of the Lord, we are chastened, that we should 33 not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for 34 another. If any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

12 Now concerning spiritual *gifts*, brethren, I would not 2 have you ignorant. Ye know, that ye were Gentiles, carried away unto these dumb idols, even as ye were 3 led ; wherefore I give you to understand, that no man

speaking by the Spirit of God, calleth Jesus accursed ; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.—Now there are diversities of gifts, but the same Spirit ; and there are differences of administrations, but the same Lord ; and there are diversities of operations, but the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal ; for to one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same Spirit ; to another faith, by the same Spirit ; to another the gifts of healing, by the same Spirit ; to another the working of miracles, to another prophecy, to another discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.—For as the body is one, and hath many members, and all the members of that one body, being many, are one body ; so also *is* Christ. For by one Spirit are we all baptized into one body ; whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say ; Because I am not the hand, I am not of the body ; is it therefore not of the body ? And if the ear shall say ; Because I am not the eye, I am not of the body ; is it therefore not of the body ? If the whole body *were* an eye, where *were* the hearing ? if the whole *were* hearing, where *were* the smelling ? But now hath God set the members every one of them in the body, as it bath pleased him. And if they were all one member, where *were* the body ? But now *are they* many members, yet but one body. The eye cannot say unto the hand ; I have no need of thee ; nor again the head to the feet ; I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary ; and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour ; and our uncomely *parts*

24 have more abundant comeliness ; for our comely *parts*  
 have no need. But God hath tempered the body together, having given more abundant honour to that *part*  
 25 which lacked, that there should be no schism in the  
 body, but *that* the members should have the same care  
 26 one for another. And whether one member suffer, all  
 the members suffer with it ; or one member be honour-  
 27 ed, all the members rejoice with it. Now ye are the  
 28 body of Christ, and members in particular. And God  
 hath set some in the church, first apostles, secondarily  
 prophets, thirdly teachers, after that miracles, then gifts  
 of healings, helps, governments, diversities of tongues.  
 29 *Are* all apostles ? *are* all prophets ? *are* all teachers ?  
 30 *are* all workers of miracles ? have all the gifts of heal-  
 ing ? do all speak with tongues ? do all interpret ?—  
 31 But covet earnestly the best gifts. And yet shew I  
 unto you a more excellent way.

13 Though I speak with the tongues of men and of angels,  
 and have not charity, I am become *as* sounding brass,  
 2 or a tinkling cymbal. And though I have *the gift of*  
 prophecy, and understand all mysteries and all knowl-  
 edge, and though I have all faith, so that I could re-  
 move mountains, and have not charity, I am nothing.  
 3 And though I bestow all my goods to feed *the poor*,  
 and though I give my body to be burned, and have  
 4 not charity, it profiteth me nothing. Charity suffereth  
 long, *and* is kind ; charity envieth not ; charity vaunteth  
 5 not itself, is not puffed up, doth not behave itself un-  
 seemly, seeketh not her own, is not easily provoked,  
 6 thinketh no evil, rejoiceth not in iniquity, but rejoiceth  
 7 in the truth, beareth all things, believeth all things,  
 8 hopeth all things, endureth all things. Charity never  
 faileth ; but whether *there be* prophecies, they shall  
 fail ; whether *there be* tongues, they shall cease ; wheth-  
 9 er *there be* knowledge, it shall vanish away. For we  
 10 know in part, and we prophesy in part ; but when that  
 which is perfect is come, then that which is in part  
 11 shall be done away. When I was a child, I spake as  
 a child, I understood as a child, I thought as a child ;

but when I became a man, I put away childish things. For now we see through a glass, darkly, but then face 12 to face ; now I know in part, but then shall I know even as also I am known. And now abideth faith, 13 hope, charity, these three ; but the greatest of these is charity.

Follow after charity ; and desire spiritual *gifts*, but 14 rather that ye may prophesy. For he that speaketh 2 in an *unknown* tongue, speaketh not unto men, but unto God ; for no man understandeth *him*, howbeit in the spirit he speaketh mysteries ; but he that prophesieth, speaketh unto men *to edification, and exhortation, and comfort.* He that speaketh in an *unknown* tongue, 3 edifieth himself ; but he that prophesieth, edifieth the church. I would that ye all spake with tongues, but 4 rather that ye prophesied ; for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now, 5 brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine ? And even things without life giving 6 sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped ? for if the trumpet give an uncertain sound, who shall prepare himself to the battle ? So like- 7 wise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the air. There are, it may be, 8 so many kinds of voices in the world, and none of them 9 *is* without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh, a barbarian ; and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are 10 zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore, let him that speaketh in an *unknown* tongue, pray that he may interpret. 11 For if I pray in an *unknown* tongue, my spirit prayeth, 12 but my understanding is unfruitful. What is it then ? 13

I will pray with the spirit, and I will pray with the understanding also ; I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at thy giving of thanks ? seeing he understandeth not what thou sayest :  
For thou verily givest thanks well ; but the other is not edified. I thank God, I speak with tongues more than you all ; yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding ; howbeit, in malice be ye children, but in understanding be men. In the law it is written ; With *men of* other tongues and other lips will I speak unto this people, and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not ; but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad ? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all, the secrets of his heart are made manifest ; and so falling down on *his* face, he will worship God, and report that God is in you of a truth. How is it then, brethren ? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation ; let all things be done unto edifying. If any man speak in an *unknown* tongue, let it be by two, or at the most, *by* three, and *that* by course ; and let one interpret. But if there be no interpreter, let him keep silence in the church ; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge ; if *any* thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one,

that all may learn, and all may be comforted. And 32  
 the spirits of the prophets are subject to the prophets ;  
 for God is not *the author* of confusion, but of peace. 33  
 ——As in all churches of the saints, let your women 34  
 keep silence in the churches ; for it is not permitted  
 unto them to speak, but *they are commanded* to be un-  
 der obedience, as also saith the law. And if they will 35  
 learn any thing, let them ask their husbands at home ;  
 for it is a shame for woenen to speak in the church. 36  
 What ! came the word of God out from you ? or came 37  
 it unto you only ?——If any man think himself to be a  
 prophet, or spiritual, let him acknowledge that the  
 things that I write unto you are the commandments of 38  
 the Lord ; but if any man be ignorant, let him be igno- 39  
 rant. Wherefore, brethren, covet to prophesy, and for- 40  
 bid not to speak with tongues ; but let all things be done  
 decently, and in order.

Moreover, brethren, I declare unto you the gospel 15  
 which I preached unto you, which also ye have received,  
 and wherein ye stand, by which also ye are saved ; (if 2  
 ye keep in memory what I preached unto you;) unless  
 ye have believed in vain. For I delivered unto you 3  
 first of all, that which I also received ; how that Christ  
 died for our sins, according to the scriptures ; and that 4  
 he was buried, and that he arose again the third day,  
 according to the scriptures ; and that he was seen of 5  
 Cephas, then of the twelve. After that, he was seen 6  
 of above five hundred brethren at once, of whom the  
 greater part remain unto this present, but some are  
 fallen asleep. After that, he was seen of James ; then 7  
 of all the apostles. And last of all, he was seen of me 8  
 also, as of one born out of due time. (For I am the 9  
 least of the apostles ; that am not meet to be called an  
 apostle, because I persecuted the church of God. But 10  
 by the grace of God I am what I am ; and his grace  
 which *was bestowed* upon me, was not in vain, but I la-  
 boured more abundantly than they all ; yet not I, but 11  
 the grace of God which was with me.) Therefore  
 whether *it were* I or they, so we preach, and so ye be-

12 lieved.—Now if Christ be preached that he rose  
13 from the dead, how say some among you, that there is  
14 no resurrection of the dead? But if there be no resur-  
15 rection of the dead, then is Christ not risen; and if  
16 Christ be not risen, then *is* our preaching vain, and  
17 your faith *is* also vain. Yea, and we are found false  
18 witnesses of God; because we have testified of God  
19 that he raised up Christ, whom he raised not up, if so  
20 be that the dead rise not. For if the dead rise not,  
21 then is not Christ raised; and if Christ be not raised,  
22 your faith *is* vain; ye are yet in your sins; then they  
23 also which are fallen asleep in Christ are perished. If  
24 in this life only we have hope in Christ, we are of all  
25 men most miserable. But now is Christ risen from the  
26 dead, the first-fruits of them that slept. For since by  
27 man *came* death, by man *came* also the resurrection of  
28 the dead. For as in Adam all die, even so in Christ  
29 shall all be made alive. But every man in his own or-  
30 der; Christ the first-fruits, afterward they that are  
31 Christ's, at his coming; then *cometh* the end, when he  
32 shall have delivered up the kingdom to God, even the  
33 Father, when he shall have put down all rule, and all  
34 authority, and power. For he must reign, till he hath  
35 put all enemies under his feet. The last enemy *that*  
36 shall be destroyed *is* death; for he hath put all things  
37 under his feet. But when he saith, all things are put  
38 under *him*, *it is* manifest that he is excepted which did  
39 put all things under him. And when all things shall be  
40 subdued unto him, then shall the Son also himself be  
41 subject unto him that put all things under him, that God  
42 may be *all in all*.—Else what shall they do, which  
43 are baptized for the dead, if the dead rise not at all?  
44 why are they then baptized for them? And why stand  
45 we in jeopardy every hour? I protest by your rejoicing  
46 which I have in Christ Jesus our Lord, I die daily. If  
47 after the manner of men I have fought with beasts at  
48 Ephesus, what advantageth it me? if the dead rise not,  
49 let us eat and drink; for to-morrow we die. Be not  
50 deceived; evil communications corrupt good manners.

Awake to righteousness, and sin not ; for some have not <sup>34</sup>  
the knowledge of God ; I speak *this* to your shame.

But some *man* will say ; How are the dead raised <sup>35</sup>  
up ? and with what body do they come ? *Thou* fool ; <sup>36</sup>  
that which thou sowest is not quickened except it die ; <sup>37</sup>  
and that which thou sowest, thou sowest not that body <sup>38</sup>  
that shall be, but bare grain, it may chance, of wheat, <sup>39</sup>  
or of some other *grain* ; but God giveth it a body as <sup>40</sup>  
it hath pleased him, and to every seed his own body. <sup>41</sup>  
All flesh *is* not the same flesh ; but *there is* one *kind* <sup>42</sup>  
*of flesh* of men, another flesh of beasts, another of <sup>43</sup>  
fishes, *and* another of birds. *There are* also celestial <sup>44</sup>  
bodies, and bodies terrestrial ; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. <sup>45</sup>  
*There is* one glory of the sun, and another glory of the <sup>46</sup>  
moon, and another glory of the stars ; for *one* star differeth from *another* star in glory. So also *is* the resurrection <sup>47</sup>  
of the dead. It is sown in corruption, it is raised <sup>48</sup>  
in incorruption ; it is sown in dishonour, it is raised <sup>49</sup>  
in glory ; it is sown in weakness, it is raised in power ; <sup>50</sup>  
it is sown a natural body, it is raised a spiritual body. <sup>51</sup>  
There is a natural body, and there is a spiritual body. <sup>52</sup>  
And so it is written ; The first man Adam was made a <sup>53</sup>  
living soul ; the last Adam *was made* a quickening spirit. <sup>54</sup>  
Howbeit, that *was* not first which is spiritual, but <sup>55</sup>  
that which is natural ; and afterward that which is spiritual. <sup>56</sup>  
The first man *is* of the earth, earthly ; the second man *is* the Lord from heaven. <sup>57</sup>  
*As is* the earthly, <sup>58</sup>  
such *are* they also that are earthly ; and as *is* the heavenly, <sup>59</sup>  
such *are* they also that are heavenly ; and as we <sup>60</sup>  
have borne the image of the earthly, we shall also bear <sup>61</sup>  
the image of the heavenly. Now this I say, brethren, <sup>62</sup>  
that flesh and blood cannot inherit the kingdom of God, <sup>63</sup>  
neither doth corruption inherit incorruption.

Behold, I shew you a mystery. We shall not all <sup>64</sup>  
sleep ; but we shall all be changed, in a moment, in the <sup>65</sup>  
twinkling of an eye, at the last trump. (For the <sup>66</sup>  
trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this cor- <sup>67</sup>

ruptible must put on incorruption, and this mortal *must*  
 51 put on immortality. So when this corruptible shall  
 have put on incorruption, and this mortal shall have put  
 on immortality, than shall be brought to pass the saying  
 55 that is written ; Death is swallowed up in victory. O  
 death, where *is* thy sting ? O grave, where *is* thy vic-  
 56 tory ? The sting of death *is* sin ; and the strength of  
 57 sin *is* the law. But thanks *be* to God, which giveth us  
 58 the victory, through our Lord Jesus Christ.—Therefore,  
 my beloved brethren, be ye steadfast, unmove-  
 able, always abounding in the work of the Lord, for-  
 asmuch as ye know that your labour is not in vain in  
 the Lord.

16 Now concerning the collection for the saints, as I  
 have given order to the churches of Galatia, even so  
 2 do ye. Upon the first *day* of the week let every one  
 of you lay by him, treasuring up as *God* hath prospered  
 him ; that there be no gatherings when I come.  
 3 And when I come, whomsoever ye shall approve, them  
 will I send with letters, to bring your liberality unto Je-  
 4 rusalem ; and if it be meet that I go also, they shall go  
 5 with me. Now I will come unto you, when I shall  
 pass through Macedonia ; (for I do pass through Ma-  
 6 cedonia;) and it may be that I will abide, yea, and  
 winter with you, that ye may bring me on my journey  
 7 whithersoever I go. For I will not see you now by  
 the way ; for I trust to tarry a while with you, if the  
 8 Lord permit. But I will tarry at Ephesus until Pen-  
 9 tecost ; for a great door and effectual is opened unto  
 me, and *there are* many adversaries.

10 Now if Timotheus come, see that he *may* be with  
 you without fear ; for he worketh the work of the Lord,  
 11 as I also *do* ; let no man therefore despise him. But  
 conduct him forth in peace, that he may come unto  
 12 me ; for I look for him with the brethren.—As  
 touching *our* brother Apollos, I greatly desired him to  
 come unto you with the brethren ; but his will was not  
 at all to come at this time ; but he will come when he  
 13 shall have convenient time.—Watch ye, stand fast in

the faith, quit you like men, be strong ; let all your things be done with charity.—I beseech you, brethren ; ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints ; that ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.—I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for that which was lacking on your part, they have supplied ; for they have refreshed my spirit and yours. Therefore acknowledge ye them that are such.—The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss.

The salutation of *me* Paul with mine own hand. If any man love not the Lord Jesus Christ, let him be Anathema ; Maran-atha. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

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THE

**SECOND EPISTLE OF PAUL**

TO THE

**CORINTHIANS.**

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PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all

2 Achaia ; grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God ; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation ; or whether we be comforted, *it is* for your consolation, which is effectual in the enduring of the same sufferings which we also suffer ; (and our hope of you *is* steadfast;) knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life ; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ; who delivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver *us*, ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, (not with fleshly wisdom, but by the grace of God,) we have had our conversation in the world, and more abundantly to you-wards. For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end, as also ye have acknowledged us in part ; for we are your rejoicing, even as ye also *are* ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit ; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on

my way toward Judea. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, (even by me, and Silvanus, and Timotheus,) was not yea and nay, but in him was yea, (for all the promises of God in him are yea, and in him amen,) unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.—Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth; not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.—But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love, which I have more abundantly unto you.

But if any have caused grief, he hath not grieved me, but in part, that I may not overcharge, he hath grieved you all. Sufficient to such a man is this punishment, which was inflicted of many; so that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also; for if I forgave any thing, whatever I forgave, for your sakes forgave I it,

11 in the person of Christ ; lest Satan should get an ad-  
12 vantage of us ; for we are not ignorant of his devices.  
12 Furthermore, when I came to Troas to *preach*  
13 Christ's gospel, and a door was opened unto me of the  
13 Lord, I had no rest in my spirit, because I found not  
14 Titus my brother ; but taking my leave of them, I went  
from thence into Macedonia.  
14 Now thanks *be* unto God, which always causeth us  
15 to triumph in Christ, and maketh manifest the savour  
16 of his knowledge by us in every place. For we are  
17 unto God a sweet savour of Christ, in them that are  
18 saved, and in them that perish ; to the one *we are* the  
19 savour of death unto death ; and to the other the sa-  
20 vour of life unto life. And who *is* sufficient for these  
21 things ? For we are not as many, which corrupt the  
22 word of God ; but as of sincerity, but as of God, in  
23 the sight of God, speak we in Christ. — Do we begin  
24 again to commend ourselves ? or need we, as some  
25 *others*, epistles of commendation to you, or *letters* of  
26 commendation from you ? Ye are our epistle, written  
27 in our hearts, known and read of all men ; *forasmuch*  
28 as *ye are* manifestly declared to be the epistle of Christ  
29 ministered by us, written not with ink, but with the  
30 Spirit of the living God, not in tables of stone, but in  
31 fleshly tables of the heart. — And such trust have we  
32 through Christ to God-ward ; not that we are sufficient  
33 of ourselves, to think any thing, as of ourselves, but  
34 our sufficiency *is* of God ; who also hath made us able  
35 ministers of the new testament, not of the letter, but of  
36 the spirit ; for the letter killeth, but the spirit giveth  
37 life. But if the ministration of death in letters, en-  
38 graven in stones, was glorious, so that the children of  
39 Israel could not steadfastly behold the face of Moses,  
40 for the glory of his countenance, which *glory* was to be  
41 done away ; how shall not the ministration of the Spirit  
42 be rather glorious ? For if the ministration of condem-  
43 nation *be* glory ; much more doth the ministration of  
44 righteousness exceed in glory. For even that which  
45 was made glorious had no glory in this respect, by rea-

son of the glory that excelleth. For if that which is done away *was* glorious; much more that which remaineth *is* glorious.—Seeing then that we have such hope, we use great plainness of speech; and not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. (But their minds were blinded; for until this day remaineth the same vail in the reading of the old testament, it not being revealed that it is done away in Christ; but even unto this day, when Moses is read, the vail is upon their heart; nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord *is*, there *is* liberty.) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as* by the Spirit of the Lord.

Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commanding ourselves to every man's conscience, in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine *unto them*. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; *we are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of Jesus, that the

life also of Jesus might be made manifest in our body  
11 For we which live are alway delivered unto death for  
Jesus' sake, that the life also of Jesus might be made  
12 manifest in our mortal flesh.—So then death work-  
eth in us, but life in you. We having the same spirit  
13 of faith, according as it is written; I believed, and  
therefore have I spoken; we also believe, and there-  
14 fore speak; knowing, that he which raised up the Lord  
Jesus, shall raise up us also by Jesus, and shall present  
15 us with you. For all things *are* for your sakes, that  
the grace abounding in many might increase thanks-  
16 giving to the glory of God.—For which cause we  
faint not; but though our outward man perish, yet the  
17 inward man is renewed day by day. For our light af-  
fliction, which is but for a moment, worketh for us a  
18 far more exceeding *and* eternal weight of glory; while  
we look not at the things which are seen, but at the  
things which are not seen; for the things which are  
seen *are* temporal; but the things which are not seen  
5 *are* eternal. For we know that, if our earthly house of  
*this* tabernacle were dissolved, we have a building of  
God, an house not made with hands, eternal, in the heav-  
2 ens. For in this we groan, earnestly desiring to be  
3 clothed upon with our house which is from heaven. If  
so be that being clothed, we shall not be found naked.  
4 For we that are in *this* tabernacle do groan, being bur-  
dened; not for that we would be unclothed, but cloth-  
ed upon, that mortality might be swallowed up of life.  
5 Now, he that hath wrought us for the self-same thing  
is God; who also hath given unto us the earnest of the  
6 Spirit. Therefore *we are* always confident, knowing  
that, whilst we are at home in the body, we are absent  
7 from the Lord; (for we walk by faith, not by sight;) we  
8 are confident, *I say*, and willing rather to be absent  
9 from the body, and to be present with the Lord; where-  
fore we labour, that, whether present or absent, we  
10 may be accepted of him. For we must all appear be-  
fore the judgment-seat of Christ, that every one may

receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Knowing therefore the terror of the Lord, we persuade men, but we are made manifest unto God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore, if any man *be* in Christ, *he is* a new creature; old things are passed away, behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. For God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him.—We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain; (for he saith; I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now *is* the accepted time, behold, now *is* the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all *things* approving ourselves as the ministers of God, in much

5 patience in afflictions, in necessities, in distresses, in  
 6 stripes, in imprisonments, in tumults, in labours, in  
 7 watchings, in fastings ; by pureness, by knowledge, by  
 8 long-suffering, by kindness, by the Holy Ghost, by love  
 9 unfeigned, by the word of truth, by the power of God ;  
 10 by the armour of righteousness on the right hand and on  
 11 the left, by honour and dishonour, by evil report and  
 12 good report ; as deceivers, and *yet* true ; as unknown,  
 13 and *yet* well known ; as dying, and behold, we live ; as  
 14 chastened, and not killed ; as sorrowful, yet always re-  
 joicing ; as poor, yet making many rich ; as having  
 15 nothing, and *yet* possessing all things.—O ye Corin-  
 thians, our mouth is open unto you, our heart is en-  
 16 larged. Ye are not straitened in us ; but ye are  
 17 straitened in your own bowels. Now for a recompense  
 18 in the same, (I speak as unto *my* children,) be ye also  
 19 enlarged.—Be ye not unequally yoked together with  
 20 unbelievers ; for what fellowship hath righteousness with  
 21 unrighteousness ? and what communion hath light with  
 22 darkness ? and what concord hath Christ with Beliar ? or  
 23 what part hath he that believeth with an infidel ? and  
 24 what agreement hath the temple of God with idols ? For  
 25 ye are the temple of the living God ; as God hath said ;  
 I will dwell in them, and walk in *them* ; and I will be  
 26 their God, and they shall be my people. Wherefore  
 27 come out from among them, and be ye separate, saith  
 the Lord, and touch not the unclean *thing* ; and I will  
 28 receive you, and will be a Father unto you, and ye  
 29 shall be my sons and daughters, saith the Lord Al-  
 30 mighty. Having therefore these promises, dearly be-  
 loved, let us cleanse ourselves from all filthiness of the  
 31 flesh and spirit, perfecting holiness in the fear of God.  
 32 Receive us ; we have wronged no man, we have  
 33 corrupted no man, we have defrauded no man. I  
 speak not *this* to condemn *you* ; for I have said before,  
 that ye are in our hearts to die and live with *you*.  
 34 Great is my boldness of speech toward you, great is my  
 35 glorying of you ; I am filled with comfort, I am ex-  
 ceeding joyful in all our tribulation.—For, when we

were come into Macdonin, our flesh had no rest, but we were troubled on every side ; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus ; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent ; for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance ; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of ; but the sorrow of the world worketh death. For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you ; yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vident desire, yea, *what* zeal, yea, *what* revengo ; in all *things* ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong ; but that our care for you in the sight of God might appear unto you. — Therefore we were comforted in your comfort ; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all ; for if I have boasted any thing to him of you, I am not ashamed ; but as we speake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth ; and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that I have confidence in you in all *things*.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia ; how that

in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of  
3 their liberality ; for to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves,  
4 praying us with much entreaty, *that we would receive* the gift, and *take upon us* the fellowship of the minis-  
5 tering to the saints ; and *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us  
6 by the will of God ; insomuch that we desired Titus, that as he had begun, so he would also finish in you the  
7 same grace also. Therefore, as ye abound in every  
8 *thing*, (in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us,) *see* that ye abound  
9 in this grace also ; I speak not by commandment, but by occasion of the forwardness of others, and to prove  
10 the sincerity of your love ; (for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for  
11 your sakes he became poor, that ye through his poverty  
12 might be rich;) and herein I give *my* advice. For this  
13 is expedient for you, who have begun before, not only  
14 to do, but also to be forward a year ago ; now therefore  
15 perform the doing of *it*, that as *there was* a readiness  
16 to will, so *there may be* a performance also out of that  
17 which ye have. For if there be first a willing mind, *it*  
18 is accepted according to that a man hath, *and* not ac-  
19 cording to that he hath not. For *I mean* not that other  
men be eased, and you burdened, but by an equality ;  
that now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality ; as it is written ; He that *had gathered* much, had nothing over ; and he that *had gathered* little, had no lack. — But thanks be to God, which put the same earnest care into the heart of Titus for you ; for indeed he accepted the exhortation ; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches ; and not *that* only, but who was also chosen of the churches to travel with us with this grace, which

is administered by us to the glory of the same Lord, and *declaration* of our ready mind ; avoiding this, that no man should blame us in this abundance which is administered by us ; for we provide for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you. Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you ; or our brethren *be inquired of*, *they are* the messengers of the churches, *and* the glory of Christ. Wherefore shew ye to them, before the churches, the proof of your ~~love~~, and of our boasting on your behalf.

For as touching the ministering to the saints, it is superfluous for me to write to you. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as *I said*, ye may be ready ; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confidence. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say*, he which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give* ; not grudgingly, or of necessity ; for God loveth a cheerful giver. And God *is* able to make all grace abound toward you, that ye, always having all sufficiency in all *things*, may abound to every good work ; as it is written ; He hath dispersed abroad, he hath given to the poor ; his righteousness remaineth for ever. Now, he that minister-

eth seed to the sower, and bread for food, shall minister and multiply your seed sown, and increase the fruits of 11 your righteousness ; being enriched in every thing to all bountifulness, which causeth through us thanksgiving 12 to God ; for the administration of this service not only supplieth the want of the saints, but is abundant also by 13 many thanksgivings unto God ; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all *men*, 14 and by their prayer for you, which long after you, for 15 the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

10 Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base 2 among you, but being absent am bold toward you ; but I beseech *you*, that I may not be bold, when I am present, with that confidence, wherewith I think to be bold against some, which think of us as if we walked 3 according to the flesh. For though we walk in the 4 flesh, we do not war after the flesh, (for the weapons of our warfare *are* not carnal, but mighty through God 5 to the pulling down of strong holds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience, when 7 your obedience is fulfilled.—Do ye look on things after the outward appearance ? If any man trust to himself that he is Christ's, let him of himself think this 8 again, that as he *is* Christ's, even so *are* we. For though I should boast somewhat more of our authority, which the Lord hath given us, for edification, and not 9 for your destruction, I should not be ashamed. That I may not seem as if I would terrify you by letters ; 10 (for *his* letters, say they, *are* weighty and powerful ; but *his* bodily presence *is* weak, and *his* speech con- 11 temptible;) let such an one think this, that such as we are in word by letters when we are absent, such *will*

*we be* also in deed when we are present. For we <sup>12</sup> dare not make ourselves of the number or compare ourselves with some that commend themselves ; but they, measuring themselves by themselves, and comparing themselves amongst themselves, are not wise. But we will not boast of things without *our* measure, <sup>13</sup> but according to the measure of the rule which God hath distributed to us, that *we* should reach even unto you. For we stretch not ourselves beyond *our measure*, <sup>14</sup> as though we reached not unto you ; (for we are come as far as to you also in *preaching* the gospel of Christ;) not boasting of things without *our* measure, <sup>15</sup> *that is* of other men's labours, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the *regions* beyond you ; *and* not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. <sup>17</sup> For not he that commendeth himself is approved, but whom the Lord commendeth. <sup>18</sup>

Would to God ye could bear with me a little in *my* <sup>11</sup> folly ; and indeed bear with me. For I am jealous <sup>2</sup> over you with godly jealousy ; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ ; but I fear, lest by any means, as the serpent beguiled Eve through his subtily, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*. For I suppose I was not a whit behind the very chiefeſt apostles. But though *I be* rude in speech, yet not in knowledge ; but we have been thoroughly made manifest among you in all things. Have I committed an offence in abasing myself that ye might be exalted ? because I have preached to you the gospel of God freely ? I robbed other churches, taking wages *of them*, <sup>7</sup> *to do you service* ; and when I was present with you, <sup>8</sup> <sup>9</sup>

and wanted, I was chargeable to no man ; (for that which was lacking to me the brethren which came from Macedonia supplied;) and in all *things* I have kept myself from being burdensome unto you, and so will I 10 keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore ? because I love you not ? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they 13 glory, they may be found even as we. For such are 14 false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light ; 15 therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness ; whose 16 end shall be according to their works. — I say again, let no man think me a fool ; if otherwise, yet as a fool 17 receive me, that I may boast myself a little. That which I speak, I speak *it not* after the Lord, but as it 18 were foolishly, in this confidence of boasting. Seeing 19 that many glory after the flesh, I will glory also. For 20 ye suffer fools gladly, seeing ye *yourselves* are wise ; for ye suffer, if a man bring you into bondage, if a man 21 devour *you*, if a man take *of you*, if a man exalt him- 22 self, if a man smite you on the face. I speak as con- cerning reproach, as though we had been weak ; how- 23 ever, whereinsoever any is bold, (I speak foolishly,) I 24 am bold also. Are they Hebrews ? so *am I* ; are they 25 Israelites ? so *am I* ; are they the seed of Abraham ? so 26 *am I* ; are they ministers of Christ ? (I speak as a fool,) I *am more* ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft ; (of the Jews five times received I forty *stripes* save 27 one, thrice was I beaten with rods, once was I stoned, 28 thrice I suffered shipwreck, a night and a day I have 29 been in the deep;) *in* journeyings often ; *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* coun- 30 trymen, *in* perils by the heathen, *in* perils in the city, *in* 31 perils in the wilderness, *in* perils in the sea, *in* perils

among false brethren ; in weariness and painfulness, in 27  
 watchings often, in hunger and thirst, in fastings often, 28  
 in cold and nakedness. Besides those things that are 29  
 without, that which cometh upon me daily, the care of 30  
 all the churches. Who is weak, and I am not weak? 31  
 who is offended, and I burn not? If I must needs glory, 32  
 I will glory of the things which concern mine infirmities. 33  
 The God and Father of our Lord Jesus Christ, which 34  
 is blessed for evermore, knoweth that I lie not; in 35  
 Damascus the governor under Aretas the king kept the 36  
 city of the Damascenes with a garrison, desirous to ap- 37  
 prehend me; and through a window in a basket was I 38  
 let down by the wall, and escaped his hands.—It is 12  
 not expedient for me doubtless to glory; I will come 2  
 to visions and revelations of the Lord. I knew a man 3  
 in Christ above fourteen years ago, (whether in the 4  
 body, I cannot tell; or whether out of the body, I can- 5  
 not tell; God knoweth;) such an one caught up to the 6  
 third heaven. And I knew such a man, (whether in the 7  
 body, or out of the body, I cannot tell; God knoweth;) 8  
 how that he was caught up into paradise, and heard 9  
 unspeakable words, which it is not lawful for a man to 10  
 utter. Of such an one will I glory; yet of myself I will 11  
 not glory, but in mine infirmities. For though I would 12  
 desire to glory, I shall not be a fool; for I will say the 13  
 truth; but now I forbear, lest any man should think of 14  
 me above that which he seeth me *to be*, or *that* he 15  
 heareth of me. And lest I should be exalted above 16  
 measure through the abundance of the revelations, there 17  
 was given to me a thorn in the flesh, the messenger of 18  
 Satan, to buffet me, lest I should be exalted above 19  
 measure. For this thing I besought the Lord thrice, 20  
 that it might depart from me; and he said unto me; 21  
 My grace is sufficient for thee; for my strength is made 22  
 perfect in weakness. Most gladly therefore will I 23  
 rather glory in my infirmities, that the power of Christ 24  
 may rest upon me. Therefore I take pleasure in in- 25  
 firmities, in reproaches, in necessities, in persecutions, 26  
 in distresses for Christ's sake; for when I am weak,

11 then am I strong.—I am become a fool; ye have compelled me. For I ought to have been commended of you; for in nothing am I behind the very chiefest 12 apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in 13 signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? Forgive 14 me this wrong. Behold, this third time I am ready to come to you, and I will not be burdensome to you; for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the 15 children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.—But be it so; I did not burden you; nevertheless, being crafty, I caught you with 16 guile. Did I make a gain of you by any of them 17 whom I sent unto you? I desired Titus, and with *him* I sent a brother; did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

18 Again, think ye that we excuse ourselves unto you? Before God, in Christ, we speak all these things, dearly 19 beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, 20 whisperings, swellings, tumults; *and* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and 21 lasciviousness, which they have committed.—This *is* the third *time* I am coming to you; in the mouth of two or three witnesses shall every word be established. 22 I told before, and foretell (as if I were present,) the second time, (being absent now,) to them which heretofore have sinned, and to all other, that, if I come again, 23 I will not spare. Since ye seek a proof of Christ

speaking in me, (which to you-ward is not weak, but is mighty in you ; for though he was crucified through weakness, yet he liveth by the power of God ; for we also are weak in him, but we shall live with him by the power of God toward you ;) examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, *how* that Jesus Christ is in you? except ye be reprobates. But I trust that ye shall know, that we are not reprobates. Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong ; and this also we wish, *even* your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power, which the Lord hath given me to edification, and not to destruction.

Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. Greet one another with an holy kiss ; all the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all.

THE  
**EPISTLE OF PAUL**  
TO THE  
**GALATIANS.**

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PAUL, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him  
2 from the dead ; and all the brethren which are with  
3 me, unto the churches of Galatia ; grace *be* to you and  
peace from God the Father, and *from* our Lord Jesus  
4 Christ, who gave himself for our sins, that he might  
deliver us from this present evil world, according to the  
5 will of God and our Father, to whom *be* glory for ever  
and ever ; amen.

6 I marvel, that ye are so soon removed from him that  
called you into the grace of Christ, unto another gos-  
7 pel ; which is not another ; but there be some that  
trouble you, and would pervert the gospel of Christ.  
8 But though we, or an angel from heaven, preach any  
other gospel unto you than that which we have preach-  
9 ed unto you, let him be accursed. As we said before,  
so say I now again ; if any *man* preach any other  
gospel unto you than that ye have received, let  
10 him be accursed. For do I now persuade men, or  
God ? or do I seek to please men ? for if I yet  
pleased men, I should not be the servant of Christ. —  
11 But I certify you brethren, that the gospel which was  
12 preached of me is not after man ; for I neither re-  
ceived neither was I taught it of man, but by the reve-  
13 lation of Jesus Christ. For ye have heard of my con-

versation in time past in the Jews' religion, *how* that beyond measure I persecuted the church of God, and wasted it ; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, to reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus. Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days ; but other of the apostles saw I none, save James the Lord's brother. (Now, the things which I write unto you, behold, before God, I lie not.) Afterwards I came into the regions of Syria and Cilicia ; and was unknown by face unto the churches of Judea which were in Christ ; but they had heard only ; He which persecuted us in times past, now preacheth the faith which once he destroyed ; and they glorified God in me. Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles ; but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised. And that because of false brethren unawares brought in ; (who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage ;) to whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you. But of those, who seemed to be somewhat, whatsoever they were, it maketh no matter to me ; (God accepteth no man's person ;) for they who seemed to be somewhat in conference added nothing to me, but contrariwise, when they saw that the gospel of

the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter, (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles,) and perceived the grace that was given unto me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we *should go* unto the heathen, and they unto the circumcision ; only *they would* that we should remember the poor ; the same which I also was forward to do.—But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles ; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all ; If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews ? We *are* Jews by nature, and not sinners of the Gentiles ; but knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law ; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin ? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ ; nevertheless I live, yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

I do not frustrate the grace of God ; for if righteousness *come* by the law, then Christ is dead in vain. 21

O foolish Galatians, who hath bewitched you ? before whose eyes Jesus Christ hath been evidently set forth crucified among you. This only would I learn of you ; received ye the spirit by the works of the law, or by the hearing of faith ? Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ? Have ye suffered so many things in vain ? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith ? Even as Abraham believed God, and it was accounted to him for righteousness.—Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying* ; In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.—For as many as are of the works of the law, are under the curse ; for it is written ; Cursed *is* every one that continueth not in all things which are written in the book of the law, to do them. But that no man is justified by the law in the sight of God, *it is* evident ; for the just by faith shall live ; and the law is not of faith ; but he that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us ; (for it is written ; Cursed *is* every one that hangeth on a tree,) that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.—Brethren, I speak after the manner of men ; though *it be* but a man's covenant, yet if *it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not ; And to seeds, as of many, but as of one ; And to thy seed ; which is Christ. And this I say ; *that* the covenant that was confirmed before

of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect; for if the inheritance *be* of the law, *it is* no more of promise; but God gave *it* to Abraham by promise.—Wherefore then *serveth* the law? It was established because of transgressions, (till the seed should come, to whom the promise was made,) *and it was* ordained by angels, in the hand of a mediator. Now, a mediator is not *a mediator* of one; but God is one. *Is* the law then against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law; but the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master, *to bring us* unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew, nor Greek; there is neither bond, nor free; there is neither male, nor female; for ye are all one in Christ Jesus; and if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.—Now I say, *that* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying; *Abba, Father.* Wherefore thou art no more

a servant, but a son ; and if a son, then an heir of God through Christ.

Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods ; but now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Do ye observe days ? and months, and times, and years ? I am afraid of you, lest I have bestowed upon you labour in vain.—Brethren, I beseech you, be as I *am*, for I *am* as ye *are* ; ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first, and my temptation which was in my flesh ye despised not, nor rejected ; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of ? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy because I tell you the truth ?—They zealously affect you, *but* not well ; yea, they would exclude you, that ye might affect them. But *it is* good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in you ; I desire to be present with you now, and to change my voice ; for I stand in doubt of you.

Tell me, ye that desire to be under the law, do ye not hear the law ? For it is written, that Abraham had two sons ; the one by a bond-maid, the other by a free-woman. But he *who was* of the bond-woman, was born after the flesh ; but he of the free-woman *was* by promise. Which things are an allegory ; for these are two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar ; for this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, for she is in bondage with her children ; but Jerusalem which is above is free, *which* is our

27 mother. For it is written; Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.—So then, brethren, we are not children of the bond-woman, but of the 5 free. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to 4 do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are 5 fallen from grace. For we through the spirit wait for 6 the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you, that ye should not 8 obey the truth? This persuasion *cometh* not of him 9 that calleth you. A little leaven leaveneth the whole 10 lump. I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear *his* judgment, whosoever he be. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the 12 cross ceased. I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only 14 use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as 15 thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.—

*This* I say then ; walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest ; which are *these*, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts ; if we live in the Spirit, let us also walk in the Spirit. — Let us not be desirous of vain-glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself ; but let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another ; for every man shall bear his own burden. — Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived ; God is not mocked. For whatsoever a man soweth, that shall he also reap ; for he that soweth to his flesh, shall of the flesh reap corruption ; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing ; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you  
 12 with mine own hand. As many as desire to make a  
 13 fair shew in the flesh, they constrain you to be circum-  
 14 cised ; only lest they should suffer persecution for the  
 15 cross of Christ. For neither they themselves who are  
 16 circumcised keep the law ; but desire to have you cir-  
 17 cumcised, that they may glory in your flesh. But God  
 18 forbid that I should glory, save in the cross of our Lord  
 Jesus Christ ; by whom the world is crucified unto me,  
 and I unto the world. For in Christ Jesus neither cir-  
 cumcision is any thing, nor uncircumcision, but a new  
 creature. And as many as walk according to this rule,  
 peace *be* on them, and mercy, and upon the Israel of  
 God.—From henceforth let no man trouble me ; for  
 I bear in my body the marks of the Lord Jesus.  
 Brethren, the grace of our Lord Jesus Christ *be* with  
 your spirit. Amen.

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THE

## EPISTLE OF PAUL

TO THE

## EPHESIANS.

PAUL, an apostle of Jesus Christ by the will of God,  
 to the saints which are at Ephesus, and to the faithful  
 2 in Christ Jesus ; grace *be* to you, and peace, from God  
 our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus  
 Christ, who hath blessed us with all spiritual blessings

in heavenly *places* in Christ ; according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before himself ; having in love predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded toward us, having in all wisdom and prudence made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself concerning the dispensation of the fulness of times, that he might gather together in one all things in Christ, which are in heaven, and which are on earth, *even* in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory, who first trusted in Christ ; —in whom ye also, (after that ye heard the word of truth, the gospel of your salvation,) in whom ye also, after that ye believed, were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him ; the eyes of your mind being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead ; and set him at his own right hand in the

21 heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ;  
22 and hath put all *things* under his feet ; and gave him  
23 to be the head over all *things* to the church, which is  
2 his body, the fulness of him that filleth all in all ; and  
2 you, who were dead in trespasses and sins, (wherein in  
time past ye walked according to the course of this  
world, according to the prince of the power of the air,  
the spirit that now worketh in the children of disobedi-  
3 ence ; among whom also we all had our conversation in  
times past in the lusts of our flesh, fulfilling the desires  
4 children of wrath, even as others ; but God, who is  
rich in mercy, for his great love wherewith he loved us,  
5 *hath given life*,) even us who were dead in sins, hath  
he quickened together with Christ ; (by grace ye are  
6 saved ;) and hath raised *us* up together, and made *us*  
7 sit together in heavenly *places*, in Christ Jesus ; that in  
the ages to come he might shew the exceeding riches  
8 Jesus. For by grace are ye saved, through faith ; and  
9 that not of yourselves ; it is the gift of God, not of  
10 works ; lest any man should boast. For we are his  
workmanship, created in Christ Jesus unto good works,  
which God hath before ordained that we should walk  
in them.

11 Wherefore remember, that ye *being* in time past  
Gentiles in the flesh, (who are called Uncircumcision  
by that which is called the Circumcision in the flesh  
12 made by hands,) that at that time ye were without  
Christ, being aliens from the commonwealth of Israel,  
and strangers from the covenants of promise, having no  
13 hope, and without God, in the world ; but now, in  
Christ Jesus, ye, who sometimes were far off, are made  
14 nigh by the blood of Christ. For he is our peace, who  
hath made both one, and hath broken down the middle  
15 wall of partition *between us*, even the enmity ; having  
abolished in his flesh the law of commandments *con-*

tained in ordinances ; for to make in himself of twain one new man, *so* making peace, and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And he came and preached peace to you which were afar off, and to them that were nigh, for through him we both have access by one Spirit unto the Father.——Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord ; in whom ye also are builded together, for an habitation of God through the Spirit.

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ; if ye have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation was made known unto me the mystery ; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ;) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel ; whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power ; unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all *men* see what *is* the dispensation of the mystery, which from the beginning of the world hath been hid in God, who created all things ; to the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God ; according to the eternal purpose which he purposed in Christ Jesus our Lord ; in whom we have boldness and access with confidence, by the faith of him. Wherefore I desire that

ye faint not at my tribulations for you, which is your  
 14 glory. For this cause I bow my knees unto the Father  
 15 of our Lord Jesus Christ, of whom the whole fami-  
 16 ly in heaven and earth is named, that he would grant  
 17 you, according to the riches of his glory, to be strength-  
 18 ened with might by his Spirit in the inner man ; that  
 19 Christ may dwell in your hearts by faith, that ye, being  
 20 rooted and grounded in love, may be able to compre-  
 21 hend with all saints, what *is* the breadth, and length,  
 22 and depth, and height, and to know the love of Christ,  
 23 which passeth knowledge ; that ye might be filled with  
 24 all the fulness of God. — Now unto him that is able  
 25 to do exceeding abundantly above all that we ask or  
 26 think, according to the power that worketh in us, unto  
 27 him *be* glory in the church by Christ Jesus, throughout  
 28 all ages, world without end ; amen.

4 I therefore, the prisoner of the Lord, beseech you  
 2 that ye walk worthy of the vocation wherewith ye are  
 3 called, with all lowliness and meekness, with long-suf-  
 4 fering ; forbearing one another in love, endeavouring to  
 5 keep the unity of the Spirit in the bond of peace.  
 4 *There is* one body, and one Spirit, even as ye are call-  
 5 ed in one hope of your calling ; one Lord, one faith,  
 6 one baptism, one God and Father of all, who *is* above  
 7 all, and through all, and in us all. — But unto every  
 8 one of us is given grâce according to the measure of  
 9 the gift of Christ. (Wherefore he saith ; When he as-  
 10 cended up on high, he led captivity captive, and gave  
 11 gifts unto men. Now that he ascended, what is it, but  
 12 that he also descended into the lower parts of the  
 13 earth ? He that descended is the same also that as-  
 14 cended up far above all heavens, that he might fill all  
 15 things.) And he gave some, apostles ; and some, proph-  
 16 ets ; and some, evangelists ; and some, pastors and  
 17 teachers ; for the perfecting of the saints for the work  
 18 of the ministry, for the edifying of the body of Christ ;  
 19 till we all come in the unity of the faith, and of the  
 20 knowledge of the Son of God, unto a perfect man,  
 21 unto the measure of the stature of the fulness of Christ ;

that we *henceforth* be no more children, tossed to and <sup>14</sup>  
 fro and carried about with every wind of doctrine, by  
 the sleight of men, *and* cunning craftiness whereby  
 they lie in wait to deceive ; but speaking the truth in  
 love, may grow up into him in all things, which is the  
 head, *even* Christ ; from whom the whole body, (fifly  
 joined together and compacted <sup>15</sup> by that which every  
 joint supplieth according to an effectual working,) in  
 the measure of every part maketh increase of the body,  
 unto the edifying of itself in love. <sup>16</sup>

This I say therefore, and testify in the Lord, that ye <sup>17</sup>  
 henceforth walk not, as other Gentiles walk in the van-  
 ity of their mind, having the understanding darkened, <sup>18</sup>  
 being alienated from the life of God, through the igno-  
 rance that is in them, because of the blindness of their  
 heart ; who, being past feeling, have given themselves <sup>19</sup>  
 over unto lasciviousness to work all uncleanness with  
 greediness. But ye have not so learned Christ, if so <sup>20</sup>  
 be that ye have heard him, and have been taught by <sup>21</sup>  
 him, as the truth is in Jesus ; that ye put off, concern- <sup>22</sup>  
 ing the former conversation, the old man, which is cor-  
 rupt according to the deceitful lusts ; and be renewed <sup>23</sup>  
 in the spirit of your mind, and that ye put on the new <sup>24</sup>  
 man, which after God is created in righteousness and  
 true holiness.

Wherefore putting away lying, speak every man <sup>25</sup>  
 truth with his neighbour ; for we are members one of <sup>26</sup>  
 another. — Be ye angry, and sin not ; let not the sun <sup>27</sup>  
 go down upon your wrath ; neither give place to the <sup>28</sup>  
 devil. — Let him that stole steal no more, but rather <sup>29</sup>  
 let him labour, working with *his* hands the thing which  
 is good, that he may have to give to him that needeth. <sup>30</sup>  
 — Let no corrupt communication proceed out of <sup>31</sup>  
 your mouth, but that which is good to the use of edify-  
 ing, that it may minister grace unto the hearers ; and <sup>32</sup>  
 grieve not the Holy Spirit of God, whereby ye are  
 sealed unto the day of redemption. Let all bitterness, <sup>33</sup>  
 and wrath, and anger, and clamour, and evil-speaking,  
 be put away from you, with all malice ; and be ye kind <sup>34</sup>

one to another, tender-hearted, forgiving one another,  
5 even as God for Christ's sake hath forgiven you. Be  
2 ye therefore followers of God, as dear children ; and  
walk in love, as Christ also hath loved us, and hath  
given himself for us an offering and a sacrifice, for a  
sweet-smelling savour to God.

3 But fornication, and all uncleanness, or covetousness  
let it not be once named among you, (as becometh  
4 saints,) neither filthiness, nor foolish talking, nor jesting,  
which are not convenient ; but rather giving of thanks.  
5 For this ye well know, that no whoremonger, nor un-  
clean person, nor covetous man, who is an idolater,  
hath any inheritance in the kingdom of Christ and of  
6 God. Let no man deceive you with vain words ; for  
because of these things cometh the wrath of God upon  
7 the children of disobedience. Be not ye therefore  
8 partakers with them. For ye were sometime dark-  
ness, but now *are ye* light in the Lord ; walk as chil-  
9 dren of light ; (for the fruit of the light *is* in all good-  
10 ness, and righteousness, and truth;) proving what is  
11 acceptable unto the Lord ; and have no fellowship with  
the unfruitful works of darkness, but rather reprove  
12 *them*. For it is a shame even to speak of those things  
13 which are done of them in secret. But all things, be-  
ing reproved by the light, are made manifest ; for what-  
14 soever doth make manifest is light. Wherefore, he  
saith ; Awake, thou that sleepest, and arise from the  
15 dead, and Christ shall give thee light. — See then that  
16 ye walk circumspectly ; not as fools, but as wise ; re-  
17 deeming the time, because the days are evil. Where-  
fore be ye not unwise, but understanding what the will  
18 of the Lord *is*. And be not drunk with wine, wherein  
19 is excess, but be filled with the Spirit, speaking to  
yourselves in psalms, and hymns, and spiritual songs,  
singing and making melody in your heart to the Lord ;  
20 giving thanks always for all things, unto God and the  
Father, in the name of our Lord Jesus Christ.

21 Submit yourselves one to another in the fear of

Christ ; wives, submit yourselves unto your own husbands, as unto the Lord ; for the husband is the head of the wife, even as Christ is the head of the church ; he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.—Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word ; that he himself might present to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself ; for no man ever yet hated his own flesh, but nourisheth and cherisheth it ; even as Christ the church ; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband.—Children, obey your parents in the Lord ; for this is right. Honour thy father and mother ; (which is the first commandment, with promise;) that it may be well with thee, and thou mayest live long on the earth.—And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. —Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ; not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men ; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—And, ye masters, do the same things unto

them, forbearing threatening ; knowing that your Master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in  
 11 the power of his might. Put on the whole armour of  
 12 God, that ye may be able to stand against the wiles of  
 13 the devil ; for we wrestle not against flesh and blood, but  
 14 against principalities, against powers, against the rulers  
 15 of this darkness, against spiritual wickedness, in high  
 16 *places*. Wherefore take unto you the whole armour  
 17 of God, that ye may be able to withstand in the evil  
 18 day, and having done all to stand. Stand therefore,  
 19 having your loins girt about with truth, and having on  
 20 the breast-plate of righteousness, and your feet shod  
 21 with the preparation of the gospel of peace ; above all,  
 22 taking the shield of faith, wherewith ye shall be able to  
 23 quench all the fiery darts of the wicked ; and take the  
 24 helmet of salvation, and the sword of the Spirit, which  
 25 is the word of God ; praying always with all prayer  
 26 and supplication in the Spirit ; and watching thereunto  
 27 with all perseverance and supplication for all saints, and  
 28 for me, that utterance may be given unto me, that I  
 29 may open my mouth, boldly to make known the mys-  
 30 tery of the gospel, for which I am an ambassador in  
 31 bonds, that therein I may speak boldly, as I ought to  
 32 speak.

33 But that ye also may know my affairs, *and* how I  
 34 do, Tychicus, a beloved brother and faithful minister  
 35 in the Lord, shall make known to you all things ; whom  
 36 I have sent unto you for the same purpose, that ye  
 37 might know our affairs, and *that* he might comfort your  
 38 hearts.

39 Peace *be* to the brethren and love with faith from  
 40 God the Father and the Lord Jesus Christ. — Grace  
 41 *be* with all them that love our Lord Jesus Christ in sin-  
 42 cerity.

THE  
**EPISTLE OF PAUL**  
TO THE  
**PHILIPPIANS.**

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PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons ; grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

I always thank my God upon every remembrance of you in every prayer of mine for you all, making request with joy for your fellowship in the gospel, from the first day until now ; being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment ; that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God.

But I would ye should understand, brethren, that the

things *which happened* unto me have fallen out rather  
13 unto the furtherance of the gospel ; so that my bonds  
14 in Christ are manifest in all the palace, and in all other  
15 *places*, and many of the brethren in the Lord, waxing  
16 confident by my bonds, are much more bold to speak  
17 the word without fear.—Some indeed preach Christ  
18 even of envy and strife, and some also of good will.  
19 They who *preach him* of love, *preach* knowing that I  
20 am set for the defence of the gospel ; but they who  
21 *preach* of contention, *preach* Christ not sincerely, sup-  
22 posing to add affliction to my bonds. What then ?  
notwithstanding, every way, whether in pretence or in  
23 truth, Christ is preached ; and I therein do rejoice,  
24 yea, and will rejoice. For I know that this shall turn  
25 to my salvation through your prayer, and the supply of  
the Spirit of Jesus Christ, according to my earnest ex-  
26 pectation, and *my* hope, that in nothing I shall be  
ashamed, but *that* with all boldness, as always, *so* now  
27 also, Christ shall be magnified in my body, whether *it*  
28 be by life, or by death. For to me to live *is* Christ,  
29 and to die *is* gain. But if I live in the flesh, this *is* the  
fruit of my labour, yet what I shall choose I wot not ;  
but I am in a strait betwixt two, having a desire to  
30 depart, and to be with Christ ; which is far better ;  
nevertheless, to abide in the flesh *is* more needful for  
31 you. And having this confidence, I know that I shall  
32 abide and continue with you all for your furtherance  
and joy of faith ; that your rejoicing may be more  
abundant in Jesus Christ for me, by my coming to you  
again.

33 Only let your conversation be as it becometh the  
gospel of Christ, that whether I come and see you, or  
else be absent, I may hear of your affairs, that ye stand  
fast in one spirit, with one mind striving together for  
34 the faith of the gospel, and in nothing terrified by your  
adversaries ; which is to them an evident token of per-  
dition, but to you of salvation ; and that of God ; for  
35 unto you it is given in the behalf of Christ, not only to  
believe on him, but also to suffer for his sake ; having

the same conflict which ye saw in me, and now hear *to be* in me.—If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies ; fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind ; *let nothing be done* through strife or vain glory, but in lowliness of mind let each esteem other better than themselves ; look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, taking upon him the form of a servant, being made in the likeness of men, and being found in fashion as a man ; he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

—Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling ; for it is God which worketh in you both to will and to do, of *his* good pleasure. Do all things without murmurings and disputings ; that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation ; among whom ye shine as lights in the world, holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all ; for the same cause also do ye joy, and rejoice with me. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I

20 know your state. For I have no man like-minded,  
21 who will naturally care for your state ; for all seek their  
22 own, not the things which are Jesus Christ's. But ye  
23 know the proof of him, that, as a son with the father,  
24 he hath served with me in the gospel. Him therefore  
25 I hope to send presently, so soon as I shall see how it  
26 will go with me ; but I trust in the Lord that I also  
27 myself shall come shortly.—Yet I supposed it neces-  
28 sary to send to you Epaphroditus, my brother, and  
29 companion in labour, and fellow-soldier, but your mes-  
30 senger, and he that ministered to my wants ; for he  
longed after you all, and was full of heaviness, because  
31 that ye had heard that he had been sick. For indeed  
32 he was sick nigh unto death ; but God had mercy on  
33 him ; and not on him only, but on me also, lest I should  
34 have sorrow upon sorrow. I sent him therefore the  
more carefully, that, when ye see him again, ye may  
35 rejoice, and that I may be the less sorrowful. Receive  
36 him therefore in the Lord with all gladness, and hold  
37 such in reputation ; because for the work of Christ he  
38 was nigh unto death, endangering his life, to supply  
39 your lack of service toward me.

3 Finally, my brethren, rejoice in the Lord ; to write  
the same things to you, to me indeed *is* not grievous,  
but for you *it is* safe.

2 Beware of dogs, beware of evil-workers, beware of  
3 the concision. For we are the circumcision, which  
worship God in the Spirit, and rejoice in Christ Jesus,  
4 and have no confidence in the flesh ; though I might  
also have confidence in the flesh. If any other man  
5 thinketh that he hath whereof he might trust in the  
flesh, I more ; circumcised the eighth day, of the stock  
6 of Israel, of the tribe of Benjamin, a Hebrew of the  
7 Hebrews ; as touching the law, a Pharisee ; concerning  
zeal, persecuting the church ; touching the right-  
eousness which is in the law, blameless. But what  
things were gain to me, those I counted loss for Christ.  
8 Yea doubtless, and I count all things *but* loss for the  
excellency of the knowledge of Christ Jesus my Lord,

(for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;) that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ. Brethren, I count not myself to have apprehended; but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you; nevertheless, whereto we have already attained, let us walk therein. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ; whose end is destruction, whose God is *their* belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, *that it may be* like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.——Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord; yea, I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and

with other my fellow-labourers, whose names *are* in the  
 4 book of life.—Rejoice in the Lord alway ; *and*  
 5 again I say, rejoice. Let your moderation be known  
 6 unto all men. The Lord *is* at hand ; be careful for  
 nothing, but in every thing by prayer and supplication  
 7 with thanksgiving let your requests be made known  
 8 unto God ; and the peace of God, which passeth all  
 understanding, shall keep your hearts and minds through  
 Christ Jesus.—Finally, brethren, whatsoever things  
 are true, whatsoever things *are* honest, whatsoever things  
 are just, whatsoever things *are* pure, whatsoever things  
 are lovely, whatsoever things *are* of good report,  
 if *there be* any virtue, and if *there be* any praise, think  
 9 on these things ; those things which ye have both  
 learned and received, and heard and seen in me, do ;  
 and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the  
 last your care of me hath flourished again ; wherein ye  
 11 were also careful, but ye lacked opportunity. Not  
 that I speak in respect of want ; for I have learned, in  
 12 whatsoever state I am, *therewith* to be content. I  
 know both how to be abased, and I know how to  
 abound ; every where and in all things I am instructed,  
 both to be full and to be hungry, both to abound and  
 13 to suffer need ; I can do all things through him which  
 14 strengtheneth me.—Notwithstanding, ye have well  
 15 done, that ye did communicate with my affliction. Now  
 ye, Philippians, know also, that in the beginning of the  
 gospel, when I departed from Macedonia, no church  
 communicated with me as concerning giving and re-  
 16 ceiving, but ye only ; for even in Thessalonica ye sent  
 17 once and again unto my necessity. Not because I  
 desire a gift, but I desire fruit that may abound to your  
 18 account. But I have all, and abound ; I am full, hav-  
 ing received of Epaphroditus the things *which were sent*  
 19 from you, an odour of a sweet smell, a sacrifice ac-  
 ceptable, well-pleasing to God. But my God shall  
 supply all your need according to his riches in glory,

by Christ Jesus. Now unto God and our Father *be* <sup>20</sup> glory for ever. Amen.

Salute every saint in Christ Jesus. The brethren <sup>21</sup> which are with me greet you; all the saints salute you, <sup>22</sup> chiefly they that are of Cesar's household.—The <sup>23</sup> grace of our Lord Jesus Christ *be* with you all. Amen.

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THE

**EPISTLE OF PAUL**

TO THE

**COLOSSIANS.**

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, to the saints and faithful brethren in Christ which are at Colosse; grace *be* unto you, and peace, from God our Father. <sup>2</sup>

We always give thanks to God, and the Father of our Lord Jesus Christ, praying for you, since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as *it is* in all the world, and bringeth forth fruit and increaseth, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth; as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.—For this cause we also, <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup>

since the day we heard *it*, do not cease to pray for you, and to desire, that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding ; that *ye* might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness ; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light ;

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son ; in whom we have redemption, *even* the forgiveness of sins ;—who is the image of the invisible God, the first-born of every creature ; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers ; all things were created by him and for him ; and he is before all things, and by him all things consist ;—and he is the head of the body, the church ; who is the beginning, the first-born from the dead, that in all *things* he might have the pre-eminence ; for it pleased the *Father* that in him should all fulness dwell, and, having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things on earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight ; if ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven ; whereof I Paul am made a minister.

24 Now I rejoice in *my* sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church ; whereof

I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, *even* the mystery which hath been hid from ages, <sup>26</sup> and from generations, but now is made manifest to his saints ; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, <sup>27</sup> which is Christ in you, the hope of glory ; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ ; whereunto I also labour, striving according to <sup>28</sup> his working, which worketh in me mightily. <sup>29</sup>

For I would that ye knew what great conflict I have for you, and *for* them of Laodicea, and *for* as many as have not seen my face in the flesh ; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God ; in whom are hid all the treasures of wisdom and knowledge. <sup>2</sup> And this I say, lest any man should beguile you with enticing words. <sup>3</sup> For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. <sup>4</sup> As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, <sup>5</sup> abounding therein with thanksgiving. — Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. <sup>6</sup> For in him dwelleth all the fulness of the Godhead bodily, and ye are complete in him ; which is the head of all principality and power ; <sup>7</sup> in whom also ye are circumcised with the circumcision made without hands, in putting off the fleshly body, by the circumcision of Christ, having been buried with him in baptism ; wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead ; and you, being dead in <sup>9</sup> your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven us all <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup>

14 trespasses ; blotting out the hand-writing of ordinances  
 that was against us, which was contrary to us, and took  
 15 it out of the way, nailing it to his cross ; *and* having  
 spoiled principalities and powers, he made a shew of  
 16 them openly, triumphing over them in it.—Let no  
 man therefore judge you in meat, or in drink, or in  
 respect of a holy-day, or of the new-moon, or of the  
 17 sabbath-days ; which are a shadow of things to come,  
 18 but the body *is* of Christ. Let no man beguile you of  
 your reward, in a voluntary humility and worshipping  
 of angels, intruding into those things which he hath not  
 19 seen, vainly puffed up by his fleshly mind, and not  
 holding the Head, from which all the body, by joints  
 and bands having nourishment ministered, and knit to-  
 20 gether, increaseth with the increase of God.—If ye  
 be dead with Christ from the rudiments of the world,  
 why, as though living in the world, are ye subject to  
 21 ordinances, *such as* ; Touch not, taste not, handle not ?  
 22 (which all are to perish with the using,) after the com-  
 mandments and doctrines of men ; which things have  
 indeed a shew of wisdom in will-worship and humility  
 and neglecting of the body, not in any honour, to the  
 23 satisfying of the flesh.—If ye then be risen with  
 Christ, seek those things which are above, where Christ  
 2 sitteth on the right hand of God ; set your affection on  
 3 things above, not on things on the earth. For ye are  
 4 dead, and your life is hid with Christ in God ; when  
 Christ, *who is* our life, shall appear, then shall ye also  
 appear with him in glory.

5 Mortify therefore your members as to things upon  
 the earth, fornication, uncleanness, inordinate affection,  
 evil concupiscence, and covetousness, which is idolatry ;  
 6 for which things' sake the wrath of God cometh on the  
 7 children of disobedience ; in the which ye also walked  
 8 some time, when ye lived in them ; but now also put ye  
 off all these, anger, wrath, malice, blasphemy, filthy  
 9 communication out of your mouth ; lie not one to an-  
 other ; seeing that ye have put off the old man with his  
 10 deeds, and have put on the new man, which is renewed

in knowledge after the image of him that created him ; where there is neither Greek nor Jew ; circumcision <sup>11</sup> nor uncircumcision ; Barbarian, Scythian, bond *nor* free ; but Christ *is* all, and in all.—Put on therefore, <sup>12</sup> as the elect of God holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering ; (forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also *do* ye;) and above all these <sup>13</sup> things *put on* charity, which is the bond of perfectness ; and let the peace of Christ rule in your hearts, to the <sup>14</sup> which also ye are called in one body ; and be ye <sup>15</sup> thankful.—Let the word of Christ dwell in you richly ; teaching in all wisdom, and admonishing one another in psalms, and hymns, and spiritual songs, singing <sup>16</sup> with grace in your hearts to God ; and whatsoever ye <sup>17</sup> do, in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Wives, submit yourselves unto *your* husbands, as it is <sup>18</sup> fit in the Lord. Husbands, love *your* wives, and be <sup>19</sup> not bitter against them.—Children, obey *your* parents in all things ; for this is well-pleasing in the Lord. Fathers, provoke not your children *to anger*, lest they <sup>20</sup> be discouraged.—Servants, obey in all things *your* masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing the <sup>21</sup> Lord ; and whatsoever ye do, do *it* heartily, as to the <sup>22</sup> Lord, and not unto men ; knowing that of the Lord ye <sup>23</sup> shall receive the reward of the inheritance ; for ye <sup>24</sup> serve the Lord Christ. But he that doeth wrong, shall <sup>25</sup> receive for the wrong which he hath done ; and there is no respect of persons. Masters, give unto *your* servants that which is just and equal ; knowing that ye <sup>4</sup> also have a master in heaven.

Continue in prayer, and watch in the same, with <sup>2</sup> thanksgiving ; withal praying also for us, that God <sup>3</sup> would open unto us a door of utterance, to speak the <sup>4</sup> mystery of Christ, for which I am also in bonds ; that I <sup>5</sup> may make it manifest, as I ought to speak. Walk in

wisdom toward them that are without, redeeming the  
6 time. Let your speech *be* always with grace, seasoned  
with salt, that ye may know how ye ought to answer  
every man.

7 All my state shall Tychicus declare unto you, *who is*  
a beloved brother and faithful minister and fellow-ser-  
8 vant in the Lord ; whom I have sent unto you for the  
same purpose, that he might know your estate, and  
9 comfort your hearts ; with Onesimus, a faithful and  
beloved brother, who is *one of* you ; they shall make  
known unto you all things which *are done* here.—

10 Aristarchus, my fellow-prisoner, saluteth you, and Mar-  
cuss, sister's son to Barnabas, touching whom ye receiv-  
ed commandments ; (if he come unto you, receive him ; )

11 and Jesus, which is called Justus ; who are of the cir-  
cumcision ; these only *are my* fellow-workers unto the  
kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one of* you, a servant of Christ, sa-  
luteth you, always labouring fervently for you in pray-  
ers, that ye may stand perfect and complete in all the  
13 will of God. For I bear him record, that he hath a  
great concern for you, and them that are in Laodicea,  
14 and them in Hierapolis. Luke, the beloved physician,  
15 and Demas, greet you. Salute the brethren which are  
in Laodicea, and Nympha, and the church which is in  
16 his house. And when this epistle is read among you,  
cause that it be read also in the church of the Laodi-  
ceans, and that ye likewise read the *epistle* from Lao-  
dicea. And say to Archippus ; Take heed to the  
ministry which thou hast received in the Lord, that  
thou fulfil it.

17 The salutation by the hand of me Paul. Remember  
my bonds. Grace *be* with you.

THE  
FIRST EPISTLE OF PAUL  
TO THE  
THESSALONIANS.

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PAUL, and Sylvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father, and *in* the Lord Jesus Christ; grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved of God, your election; for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for

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his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto  
 2 you, that it was not in vain ; but after that we had suffered before and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile ; but as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know ; nor a cloak of covetousness, God *is* witness ;  
 6 nor of men sought we glory, neither of you, nor *yet* of others ; (when we might have been burdensome, as the  
 7 apostles of Christ;) but we were gentle among you.

8 Even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also  
 9 our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail ; labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of  
 10 God. Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among  
 11 you that believe ; as ye know how we exhorted, and comforted, and charged every one of you, as a father  
 12 *doth* his children, that ye would walk worthy of God,  
 13 who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh  
 14 also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they *have* of the Jews ;  
 15 who both killed the Lord Jesus, and the prophets, and have persecuted us, and they please not God, and are

contrary to all men ; forbidding us to speak to the 16  
Gentiles that they might be saved, to fill up their sins  
alway. For the wrath is come upon them to the ut-  
termost.

But we, brethren, being taken from you for a short 17  
time, in presence, not in heart, endeavoured the more 18  
abundantly to see your face with great desire. 19  
Wherefore we would have come unto you, (even 20  
I Paul,) once and again ; but Satan hindered us. For 21  
what is our hope, or joy, or crown of rejoicing, are 22  
not even ye, in the presence of our Lord Jesus Christ 23  
at his coming ? for ye are our glory and joy.— 24  
Wherefore, when we could no longer forbear, we thought 25  
it good to be left at Athens alone, and sent Timotheus, 26  
our brother, and a fellow-labourer with God in the gospel 27  
of Christ, to establish you, and to comfort you concern- 28  
ing your faith, that no man should be moved by these 29  
afflictions ; (for yourselves know that we are appointed 30  
thereunto ; for verily, when we were with you, we told 31  
you before that we should suffer tribulation, even as it 32  
came to pass, and ye know ;) for this cause, when I 33  
could no longer forbear, I sent to know your faith, lest 34  
by some means the tempter have tempted you, and our 35  
labour be in vain.—But now, when Timotheus caine 36  
from you unto us, and brought us good tidings of your 37  
faith and charity, and that ye have good remembrance 38  
of us always, desiring greatly to see us, as we also to 39  
see you ; therefore, brethren, we were comforted over 40  
you in all our affliction and distress, by your faith ; for 41  
now we live, if ye stand fast in the Lord. For what 42  
thanks can we render to God again for you, for all the 43  
joy wherewith we joy for your sakes before our God ? 44  
night and day praying exceedingly that we might see 45  
your face, and might perfect that which is lacking in 46  
your faith.—Now God himself and our Father, and 47  
our Lord Jesus Christ, direct our way unto you ; and 48  
the Lord make you to increase and abound in love one 49  
toward another and toward all men, even as we do to- 50  
ward you ; to the end he may establish your hearts 51

unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

4 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so ye* would abound more and more; for ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles which know not God; that no *man* go beyond and defraud his brother in *any* matter; because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another; and indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first;

then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore, comfort one another with these words.

But of the times and the seasons, brethren, ye have no need that I write unto you ; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. When they shall say ; Peace and safety ; then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape. — But ye, brethren, are not in darkness, that that day should overtake you as a thief ; for ye are all the children of light, and the children of the day ; we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others, but let us watch and be sober. For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night ; but let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation ; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us ; that, whether we wake or sleep, we should live together with him. Wherefore, comfort yourselves together, and edify one another, even as also ye do.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake ; *and* be at peace among yourselves. — Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*. — See that none render evil for evil unto any *man* ; but ever follow that which is good, both among yourselves, and to all *men*. — Rejoice evermore. Pray without ceasing ; in every thing give thanks ; for this is the will of God in Christ Jesus concerning you. — Quench not the Spirit ; despise not prophesying ; but prove all things ; hold fast that which is good ; abstain from all appearance of evil. — And the very God of peace sanctify

you wholly ; and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming 24 of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*.

25, 26 Brethren, pray for us. Greet all the brethren with 27 an holy kiss. I charge you by the Lord, that this epistle 28 be read unto all the holy brethren. The grace of our Lord Jesus Christ *be* with you.

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THE

**SECOND EPISTLE OF PAUL**

TO THE

**THESSALONIANS.**

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PAUL, and Sylvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord 2 Jesus Christ ; grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ; so that we ourselves glory in you in the churches of God, for your patience and faith, in all your persecutions and tribulations that ye 5 endure ; *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of 6 the kingdom of God, for which ye also suffer. Seeing 7 it *is* a righteous thing with God to recompense tribulation to them that trouble you, and to you who are

troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished, with everlasting destruction, from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that have believed (because our testimony among you was believed,) in that day. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power ; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and of the Lord Jesus Christ.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means ; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things ? And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth *will let*, until he be taken out of the way ; and then shall that Wicked be revealed ; whom the Lord Jesus shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ; *even him*, whose coming is, after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish ; because they received not the love of the truth, that

11 they might be saved. And for this cause God shall send them strong delusion, that they should believe a  
12 lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth ;  
14 whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions, which ye have been taught, whether by word, or our epistle.

15 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,  
16 comfort your hearts, and establish you in every good word and work.

3 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as  
2 *it is* with you, and that we may be delivered from unreasonable and wicked men ; for all *men* have not faith.  
3 But the Lord is faithful, who shall establish you, and  
4 keep *you* from evil. And we have confidence in the Lord touching you, that ye both do and will do the  
5 things which we command you. And the Lord direct your hearts into the love of God, and into the patient  
6 waiting for Christ.—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. For yourselves know how ye ought to follow us ; for we behaved not ourselves disorderly  
8 among you, neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you.  
9 Not because we have not power, but to make ourselves  
10 an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any

would not work, neither should he eat. For we hear 11  
 that there are some which walk among you disorderly, 12  
 working not at all, but are busybodies. Now them that 13  
 are such we command and exhort by our Lord Jesus 14  
 Christ, that with quietness they work, and eat their own 15  
 bread. But ye, brethren, be not weary in well-doing. 16  
 And if any man obey not our word by this epistle, note 17  
 that man; and have no company with him, that he may 18  
 be ashamed; yet count *him* not as an enemy, but ad- 19  
 monish *him* as a brother.—Now the Lord of peace 20  
 himself give you peace always by all means; the Lord 21  
 be with you all.

The salutation of Paul with mine own hand, which 22  
 is the token in every epistle; so I write; The grace of 23  
 our Lord Jesus Christ be with you all. Amen.

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THE

FIRST EPISTLE OF PAUL

TO

TIMOTHY.

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PAUL, an apostle of Jesus Christ, by the command-  
 ment of God, our Saviour, and Christ Jesus, *which is* 2  
 our hope, unto Timothy, *my* own son in the faith; grace, 3  
 mercy, *and* peace from God our Father, and Jesus  
 Christ our Lord.

As I besought thee to abide still at Ephesus, when I 4  
 went into Macedonia, that thou mightest charge some

4 that they teach no other doctrine, neither give heed to  
 fables and endless genealogies, which minister questions  
 rather than the dispensation of God which is by faith ;  
 5 (Now the end of the commandment is charity out  
 of a pure heart, and of a good conscience, and of faith  
 6 unfeigned ; from which some having swerved, have  
 7 turned aside unto vain jangling, desiring to be teachers  
 of the law, understanding neither what they say, nor  
 8 whereof they affirm. But we know that the law is  
 9 good, if a man use it lawfully, knowing this, that the  
 law is not made for a righteous man, but for the lawless  
 and disobedient, for the ungodly and for sinners, for  
 unholie and profane, for murdereres of fathers and mur-  
 10 derers of mothers, for man-slayers, for whoremongers,  
 for them that defile themselves with mankind, for men-  
 stealeres, for liars, for perjured persons, and if there be  
 11 any other thing that is contrary to sound doctrine, ac-  
 cording to the glorious gospel of the blessed God which  
 12 was committed to my trust ; and I thank Christ Jesus  
 our Lord, who hath enabled me, for that he counted  
 13 me faithful, putting me into the ministry, who was be-  
 fore a blasphemer, and a persecutor, and injurious ; but  
 I obtained mercy, because I did it ignorantly in unbe-  
 14 lief, and the grace of our Lord was exceeding abun-  
 15 dant with faith and love which is in Christ Jesus ; this is  
 a faithful saying, and worthy of all acceptation, that  
 Christ Jesus came into the world to save sinners, of  
 16 whom I am chief ; howbeit, for this cause I obtained  
 mercy, that in me first Jesus Christ might shew forth  
 all long-suffering, for a pattern to them which should  
 17 hereafter believe on him to life everlasting ; now unto  
 the King eternal, immortal, invisible, the only God, be  
 honour and glory for ever and ever ; amen.)  
 18 This charge I commit unto thee, son Timothy, ac-  
 cording to the prophecies which went before on thee,  
 19 that thou by them mightest war a good warfare, holding  
 faith and a good conscience, which some having put  
 20 away, concerning faith have made shipwreck ; of whom

is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men ; for kings, and *for* all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all ; a doctrine attested in due time, whereunto I am ordained a preacher and an apostle, (I speak the truth *and* lie not,) a teacher of the Gentiles in faith and verity.—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but, (which becometh women professing godliness,) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived ; but the woman being deceived was in the transgression ; notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

This *is* a true saying ; If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach ; not given to wine, no striker, but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a

novice, lest being lifted up with pride he fall into the  
 7 condemnation of the devil; moreover, he must have  
 a good report of them which are without, lest he fall  
 8 into reproach and the snare of the devil. — Likewise  
 9 *must* the deacons *be* grave, not double-tongued, not  
 10 given to much wine, not greedy of filthy lucre, holding  
 the mystery of the faith in a pure conscience. And  
 11 let these also first be proved, then let them use the of-  
 12 fice of a deacon, being *found* blameless. Even so  
 13 *must their wives be* grave, not slanderers, sober, faithful  
 14 in all things. Let the deacons be the husbands of one  
 15 wife, ruling their children and their own houses well.  
 For they that have used the office of a deacon well,  
 purchase to themselves a good degree, and great bold-  
 ness in the faith which is in Christ Jesus. — These  
 things write I unto thee, hoping to come unto thee  
 shortly; but if I tarry long, that thou mayest know how  
 thou oughtest to behave thyself in the house of God,  
 which is the church of the living God.

The pillar and ground of the truth, and without contro-  
 versy great, is the mystery of godliness; He who  
 was manifest in the flesh, was justified in the Spirit,  
 seen of angels, preached unto the Gentiles, believed on  
 4 in the world, received up into glory. — Now the Spir-  
 it speaketh expressly, that in the latter times some shall  
 depart from the faith, giving heed to seducing spirits,  
 2 and doctrines of devils, speaking lies in hypocrisy,  
 3 having their conscience seared with a hot iron, forbidding  
 to marry, *and commanding* to abstain from meats,  
 which God hath created to be received with thanks-  
 4 giving of them which believe and know the truth. For  
 every creature of God *is* good, and nothing to be re-  
 5 fused, if it be received with thanksgiving; for it is  
 6 sanctified by the word of God, and prayer. — If thou  
 put the brethren in remembrance of these things, thou  
 shalt be a good minister of Jesus Christ, nourished up  
 in the words of faith, and of good doctrine, whereunto  
 7 thou hast attained. But refuse profane and old wives'  
 8 fables; and exercise thyself *rather* unto godliness. For

bodily exercise profiteth little ; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believeth. These things command and teach.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them ; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine ; continue in them ; for in doing this thou shalt both save thyself and them that hear thee.

Rebuke not an elder, but entreat him as a father ; and the younger men, as brethren ; the elder women, as mothers ; the younger, as sisters, with all purity.

Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents ; for that is acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day ; but she that liveth in pleasure, is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. — Let not a widow be taken into the number under threescore years old, the wife of one man, well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows

refuse ; for when they have begun to wax wanton  
 12 against Christ, they will marry ; having damnation, be-  
 13 cause they have cast off their first faith ; and withal  
 they learn *to be* idle, wandering about from house to  
 house ; and not only idle, but tattlers also, and busy  
 11 bodies, speaking things which they ought not. I will  
 therefore that the younger women marry, bear chil-  
 dren, guide the house, give none occasion to the adver-  
 15 sary to speak reproachfully. For some are already  
 16 turned aside after Satan. If any man or woman that  
 believeth have widows, let them relieve them, and let  
 not the church be charged, that it may relieve them  
 that are widows indeed.

17 Let the elders that rule well, be counted worthy of  
 double honour ; especially they who labour in the word  
 18 and doctrine. For the scripture saith ; Thou shalt not  
 muzzle the ox that treadeth out the corn ; and ; The  
 19 labourer *is* worthy of his reward.—Against an elder  
 receive not an accusation, but before two or three wit-  
 20 nesses. Them that sin rebuke before all, that others  
 21 also may fear. I charge *thee* before God and the Lord  
 Jesus Christ and the elect angels, that thou observe  
 these things without preferring one before another, do-  
 22 ing nothing by partiality.—Lay hands suddenly on  
 no man, neither be partaker of other men's sins.

23 Keep thyself pure. Drink no longer water, but use  
 a little wine for thy stomach's sake, and thine often in-  
 firmities.

24 Some men's sins are open beforehand, going before  
 25 to judgment ; and some *men* they follow after. Like-  
 wise also the good works of *some* are manifest beforehand ; and they that are otherwise cannot be hid.

6 Let as many servants as are under the yoke count  
 their own masters worthy of all honour, that the name  
 2 of God and *his* doctrine be not blasphemed. And they  
 that have believing masters, let them not despise *them*,  
 because they are brethren ; but rather do *them* service,  
 because the partakers of the benefit are faithful and be-  
 loved. These things teach and exhort.

If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself.—But godliness with contentment is great gain. For we brought nothing into *this* world; and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.—But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep *this* commandment without spot, unrebutable, until the appearing of our Lord Jesus Christ, which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom *be* honour and power everlasting; amen.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up

in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called ; which some professing, have erred concerning the faith. Grace *be* with thee.

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THE

## SECOND EPISTLE OF PAUL

TO

## TIMOTHY.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, *my* dearly beloved son ; grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I 4 may be filled with joy ; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I 5 am persuaded, that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on 7 of *my* hands ; for God hath not given us the spirit of

those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 26

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all *men*, as theirs also was.—But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured, but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.—But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—I charge *thee* before 4

God, and Jesus Christ, who shall judge the quick and  
 2 the dead, and by his appearing and his kingdom ; preach  
 the word, be instant in season, out of season, reprove,  
 rebuke, exhort with all long-suffering and doctrine.  
 3 For the time will coine, when they will not endure  
 sound doctrine, but after their own lusts shall they heap  
 4 to themselves teachers, having itching ears ; and they  
 shall turn away *their* ears from the truth, and shall be  
 5 turned unto fables. But watch thou in all things, end-  
 ure afflictions, do the work of an evangelist, make full  
 proof of thy ministry.

6 For I am now ready to be offered, and the time of  
 7 my departure is at hand ; I have fought a good fight, I  
 8 have finished *my* course, I have kept the faith ; hence-  
 forth there is laid up for me a crown of righteousness,  
 which the Lord, the righteous Judge, shall give me at  
 that day, and not to me only, but unto all them also  
 that love his appearing.

9 10 Do thy diligence to come shortly unto me. For De-  
 mas hath forsaken me, having loved this present world,  
 and is departed unto Thessalonica ; Crescens to Gal-  
 11 atia, Titus unto Dalmatia ; only Luke is with me. Take  
 Mark, and bring him with thee ; for he is profitable to  
 12 me for the ministry. And Tychicus have I sent to  
 13 Ephesus. The cloak that I left at Troas with Carpus,  
 when thou comest, bring *with thee*, and the books, *but*  
 14 especially the parchments.—Alexander the copper-  
 smith did me much evil ; the Lord reward him accord-  
 15 ing to his works ; of whom be thou ware also, for he  
 16 hath greatly withstood our words.—At my first an-  
 swer no man stood with me, but all *men* forsook me ; (I  
 17 pray God that it may not be laid to their charge;) not-  
 withstanding, the Lord stood with me, and strengthened  
 me, that by me the preaching might be fully known,  
 and *that* all the Gentiles might hear ; and I was deliv-  
 18 ered out of the mouth of the lion ; and the Lord shall  
 deliver me from every evil work, and will preserve *me*  
 unto his heavenly kingdom ; to whom *be* glory for ever  
 and ever ; amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth ; but Trophimus have I left at Miletum sick. Do thy diligence to come before winter.—Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.

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## EPISTLE OF PAUL

TO

## TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, (according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word, through preaching which is committed unto me according to the commandment of God our Saviour,) to Titus, mine own son after the common faith ; grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

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For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee ; if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God ; not self-

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7

willed, not soon angry, not given to wine, no striker,  
 8 not given to filthy lucre, but a lover of hospitality, a  
 9 lover of good men, sober, just, holy, temperate, holding  
 fast the faithful word as he hath been taught, that  
 he may be able by sound doctrine both to exhort, and  
 10 to convince the gainsayers.—For there are many  
 unruly and vain talkers and deceivers, especially they  
 11 of the circumcision, whose mouths must be stopped ;  
 who subvert whole houses, teaching things which they  
 12 ought not, for filthy lucre's sake. One of themselves,  
 even a prophet of their own, said ; **The Cretians are**  
 13 always liars, evil beasts, slow bellies. This witness is  
 true ; wherefore rebuke them sharply, that they may  
 14 be sound in the faith, not giving heed to Jewish fables,  
 and commandments of men that turn from the truth.  
 15 Unto the pure all things are pure ; but unto them that  
 are defiled and unbelieving is nothing pure, but even  
 16 their mind and conscience is defiled. They profess  
 that they know God, but in works they deny him, being  
 abominable and disobedient, and unto every good work  
 reprobate.

2 But speak thou the things which becometh sound doc-  
 2 trine ; that the aged men be sober, grave, temperate,  
 3 sound in faith, in charity, in patience ; the aged women  
 likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teach-  
 4 ers of good things, that they may teach the young wo-  
 men to be sober, to love their husbands, to love their  
 5 children, *to be* discreet, chaste, keepers at home, good,  
 obedient to their own husbands, that the word of God  
 6 be not blasphemed.—Young men likewise exhort to  
 7 be sober-minded ; in all things shewing thyself a pat-  
 tern of good works, in doctrine *shewing* uncorruptness,  
 8 gravity, sound speech that cannot be condemned ; that  
 he that is of the contrary part may be ashamed, having  
 9 no evil thing to say of us.—*Exhort* servants to be  
 obedient unto their own masters, *and* to please *them*  
 10 well in all *things*, not answering again, not purloining,  
 but shewing all good fidelity ; that they may adorn the

doctrine of God our Saviour in all things.—For the 11  
 grace of God that bringeth salvation hath appeared to  
 all men, teaching us, that denying ungodliness, and 12  
 worldly lusts, we should live soberly, righteously and  
 godly, in this present world ; looking for that blessed 13  
 hope, and the glorious appearing of the great God and  
 our Saviour Jesus Christ ; who gave himself for us, 14  
 that he might redeem us from all iniquity, and purify  
 unto himself a peculiar people, zealous of good works. 15  
 These things speak and exhort, and rebuke with all  
 authority ; let no man despise thee.

Put them in mind to be subject to principalities and 3  
 powers, to obey magistrates, to be ready to every good 2  
 work, to speak evil of no man, to be no brawlers, *but* 3  
 gentle, shewing all meekness unto all men.—For we 3  
 ourselves also were sometimes foolish, disobedient, de- 4  
 ceived, serving divers lusts and pleasures, living in mal- 5  
 ice and envy, hateful, *and* hating one another. But 5  
 after that the kindness and love of God our Saviour to- 6  
 ward man appeared, not by works of righteousness 6  
 which we have done, but according to his mercy he 7  
 saved us, by the washing of regeneration, and renew- 7  
 ing of the Holy Ghost, which he shed on us abundantly, 8  
 through Jesus Christ our Saviour, that being justifi- 8  
 ed by his grace, we should be made heirs according to 8  
 the hope of eternal life. *This is a faithful saying* ; and 8  
 these things I will that thou affirm constantly, that they 9  
 which have believed in God might be careful to main- 9  
 tain good works.—These things are good and profit- 9  
 able unto men ; but avoid foolish questions, and gene- 10  
 alogies, and contentions, and strivings about the law ; 10  
 for they are unprofitable and vain. A man that is a 10  
 heretic after the first and second admonition reject ; 11  
 knowing that he that is such is subverted, and sinneth, 11  
 being condemned of himself.

When I shall send Artemas unto thee, or Tychicus, 12  
 be diligent to come unto me to Nicopolis ; for I have 12  
 determined there to winter. Bring Zenas the lawyer 13  
 and Apollos on their journey diligently, that nothing be

14 wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not  
 15 unfruitful.—All that are with me salute thee; greet them that love us in the faith. Grace be with you all.

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THE

## EPISTLE OF PAUL

TO

## PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved and fellow-labourer, and to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house; grace to you, and peace, from God our Father, and the Lord Jesus Christ.

I always thank my God, making mention of thee in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all saints; that the communication of thy faith may become effectual, by the acknowledging of every good thing which is in us, in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech *thee*; being such an one as Paul the aged, and now also a prisoner of Jesus Christ; I beseech thee for my son Onesimus, whom I have be-

gotten in my bonds, which in time past was to thee un- 11  
 profitable, but now profitable to thee and to me, whom 12  
 I have sent again ; thou therefore receive him, that is, 13  
 mine own bowels. Whom I would have retained with 14  
 me, that in thy stead he might have ministered unto me 15  
 in the bonds of the gospel ; but without thy mind would 16  
 I do nothing, that thy benefit should not be as it were 17  
 of necessity, but willingly. For perhaps he therefore 18  
 departed for a season, that thou shouldest receive him 19  
 for ever ; not now as a servant, but above a servant, a 20  
 brother beloved, especially to me, but how much more 21  
 unto thee, both in the flesh, and in the Lord. If thou 22  
 count me therefore a partner, receive him as myself. 23  
 If he hath wronged thee, or oweth *thee* ought, put that 24  
 on mine account. I Paul have written *it* with mine 25  
 own hand, I will repay *it* ; albeit I do not say to thee, 26  
 how thou owest unto me even thine own self besides. 27  
 Yea, brother, let me have joy of thee in the Lord : re- 28  
 fresh my bowels in Christ. Having confidence in thy 29  
 obedience I wrote unto thee, knowing that thou wilt 30  
 also do more than I say.

But withal prepare me also a lodging ; for I trust that 31  
 through your prayers I shall be given unto you. Epa- 32  
 phras saluteth thee, my fellow-prisoner in Christ Jesus, 33  
 and Marcus, Aristarchus, Demas, Lucas, my fellow- 34  
 labourers. The grace of our Lord Jesus Christ be 35  
 with your spirit.

THE

## EPIS TLE

TO THE

## HEBREWS.

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2 GOD, who at sundry times and in divers manners  
3 spake in time past unto the fathers by the prophets,  
4 hath in these last days spoken unto us by *his* Son,  
5 whom he hath appointed heir of all things, (by whom  
6 also he made the worlds,) who (being the brightness of  
7 *his* glory and the express image of *his* person, and up-  
8 holding all things by the word of *his* power,) when he  
9 had by himself purged our sins, sat down on the right  
10 hand of the Majesty on high ;—being made so much  
better than the angels, as he hath by inheritance ob-  
tained a more excellent name than they.

5 For unto which of the angels said he at any time ;  
Thou art my Son, this day have I begotten thee ? and  
again ; I will be to him a Father, and he shall be to me  
a Son ? And again, when he bringeth in the first-be-  
gotten into the world, he saith ; And let all the angels  
of God worship him. And of the angels he saith ;  
Who maketh his angels spirits, and his ministers a flame  
of fire ; but unto the Son *he saith* ; God *is* thy throne  
for ever and ever ; a sceptre of righteousness *is* the  
sceptre of thy kingdom. Thou hast loved righteous-  
ness, and hated iniquity ; therefore God, *even* thy God,  
hath anointed thee with the oil of gladness above thy  
fellows. And ; Thou, Lord, in the beginning, hast laid  
the foundation of the earth, and the heavens are the

works of thy hands. They shall perish, but thou remainest ; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed ; but thou art the same, and thy years shall not fail. But to which of the angels said he at any time ; Sit on my right hand, until I make thine enemies thy footstool ? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation ?

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward ; how shall we escape, if we neglect so great salvation ? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.—For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying ; What is man, that thou art mindful of him ; or the son of man, that thou visitest him ? Thou madest him a little lower than the angels ; thou crownedst him with glory and honour ; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him ; but now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, to make the Captain of their salvation, in bringing many sons unto glory, perfect through sufferings. For both he that sanctifieth, and they who are sanctified *are* all of one ; for which cause he is not ashamed to call them brethren, saying ; I will declare thy name unto my brethren,

in the midst of the church will I sing praise unto thee.  
13 And again ; I will put my trust in him ; and again ; Behold, I, and the children which God hath given me.  
14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had  
15 the power of death, that is, the devil, and deliver them, who, through fear of death, were all their life-time subject to bondage. For verily he took not on him *the nature of* angels, but he took on him the seed of Abraham.  
16 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God,  
17 to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our  
2 profession, Jesus ; who was faithful to him that appointed him, as also Moses *was faithful* in all his house.  
3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house,  
4 hath more honour than the house. (For every house is builded by some *man* ; but he that built all things *is*  
5 God.) And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were  
6 to be spoken after ; but Christ as a Son over his house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore, as the Holy Ghost saith ; To-day, if ye  
8 will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness,  
9 when your fathers tempted me, proved me, and saw  
10 my works, forty years ; wherefore I was grieved with that generation, and said ; They do always err in *their*  
11 heart ; and they have not known my ways ; so I sware  
12 in my wrath ; They shall not enter into my rest ; take heed, brethren, lest there be in any of you an evil heart  
13 of unbelief, in departing from the living God ; but ex-

hort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. While it is said ; To-day, if ye will hear his voice ; harden not your hearts, as in the provocation. For who, when they had heard, provoked ? did not all that came out of Egypt by Moses ? And with whom was he grieved forty years ? was it not with them that had sinned ? whose carcasses fell in the wilderness. And to whom sware he that they should not enter into his rest, but to them that believed not ? So we see that they could not enter in because of unbelief. — Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them ; but the word preached did not profit them, not being mixed with faith in them that heard *it*. For we which have believed do enter into rest, as he said ; As I have sworn in my wrath ; If they shall enter into my rest ; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise ; And God did rest the seventh day from all his works ; and in this *place* again ; If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief ; again he limiteth a certain day, saying in David ; To-day, after so long a time ; (as it is said ;) To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. — Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder

of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart ;  
 13 neither is there any creature that is not manifest in his sight, but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are*, yet 16 without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find 5 grace to help in time of need. For every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins ; who can have compassion on the ignorant, and on them that are out of the way, for that he 3 himself also is compassed with infirmity ; and by reason hereof he ought, as for the people, so also for himself, to offer for sins. — And no man taketh this honour unto himself, but *he that is called of God*, as *was* 5 Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him ; Thou 6 art my Son, to-day have I begotten thee ; as he saith also in another *place* ; Thou *art* a priest for ever, after 7 the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he 8 feared, (though he were a Son,) learned obedience by 9 the things which he suffered ; and being made perfect, he became the author of eternal salvation unto all them 10 that obey him, called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to 12 be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God ; and are become such as have need

of milk, and not of strong meat. For every one that useth milk, *is* unskilful in the word of righteousness; for he is a babe; but strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.—Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.—For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.—But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to forget your work and love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying; Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation *is* to them an end of all strife. Wherein God,

willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an  
18 oath, that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the  
19 hope set before us; which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth  
20 into that within the veil, whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

7 For this Melchisedec, king of Salem, priest of the most high God, (who met Abraham returning from the  
2 slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all,) first being by interpretation King of righteousness, and after that also  
3 King of Salem, (which is, King of peace,) without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto  
4 the Son of God, abideth a priest continually. Now consider how great this man *was*, unto whom even the  
5 patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of  
6 Abraham; but he whose descent is not counted from them received tithes of Abraham, and blessed him that  
7 had the promises. And without all contradiction the  
8 less is blessed of the better. And here men that die receive tithes; but there he *receiveth them*, of whom it  
9 is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham;  
10 for he was yet in the loins of his father when Melchisedec met him.—If therefore perfection were by the  
11 Levitical priesthood; (for under it the people received the law;) what further need *was there* that another priest should rise after the order of Melchisedec, and  
12 not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change

also of the law. For he of whom these things are 13  
 spoken pertaineth to another tribe, of which no man  
 gave attendance at the altar ; for it is evident that our 14  
 Lord sprang out of Juda, of which tribe Moses spake  
 nothing concerning priesthood.—And it is yet far 15  
 more evident, for that after the similitude of Melchise-  
 dec there ariseth another priest, who is made, not after 16  
 the law of a carnal commandment, but after the power  
 of an endless life. For he testifieth ; Thou art a 17  
 priest for ever after the order of Melchisedec.—For 18  
 there is verily a disannulling of the commandment go-  
 ing before, for the weakness and unprofitableness there-  
 of ; (for the law made nothing perfect;) but the bring- 19  
 ing in of a better hope, by the which we draw nigh  
 unto God. And inasmuch as not without an oath *he* 20  
*was made priest* ; (for those priests were made without 21  
 an oath ; but this with an oath, by him that said unto  
 him ; The Lord sware, and will not repent ; Thou art 22  
 a priest for ever after the order of Melchisedec;) by 23  
 so much was Jesus made a surety of a better testa-  
 ment.—And they truly were many priests, because 24  
 they were not suffered to continue by reason of death ;  
 but this *man*, because he continueth ever, hath an un- 25  
 changeable priesthood ; wherefore he is able also to  
 save them to the uttermost that come unto God by him,  
 seeing he ever liveth to make intercession for them. 26  
 —For such an high priest became us, *who is* holy, 27  
 harmless, undefiled, separate from sinners, and made  
 higher than the heavens ; who needeth not daily, as 28  
 those high priests, to offer up sacrifice first for his own  
 sins, and then for the people's ; for this he did once,  
 when he offered up himself. For the law maketh men 29  
 high priests, which have infirmity ; but the word of the  
 oath, which was since the law, *maketh* the Son, who is  
 consecrated for evermore.

Now of the things which we have spoken *this is* the 8  
 sum ; we have such an high priest, who is set on the  
 right hand of the throne of the Majesty in the heavens,  
 a minister of the sanctuary, and of the true tabernacle, 2

3 which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat also  
4 to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts ac-  
5 cording to the law; (who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, *that* thou make all things according  
6 to the pattern shewed to thee in the mount;) but now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant,  
7 which was established upon better promises.—For if that first *covenant* had been faultless, then should no  
8 place have been sought for the second. For finding fault with them, he saith; Behold, the days come, saith the Lord, when I will make a new covenant with the  
9 house of Israel and with the house of Judah; not ac-  
cording to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the  
10 Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they  
11 shall be to me a people. And they shall not teach every man his *fellow*-citizen, and every man his brother, saying; Know the Lord; for all shall know me,  
12 from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniqui-  
13 ties will I remember no more. In that he saith, a new *covenant*, he hath made the first old; now that which decayeth and waxeth old, *is* ready to vanish away.  
9 Then verily the first *covenant* had also ordinances of  
2 divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the can-  
dlestick, and the table, and the shew-bread, which is  
3 called the sanctuary; and after the second veil, the

tabernacle, which is called the Holiest of all, which had  
the golden censer, and the ark of the covenant overlaid  
round about with gold, wherein *was* the golden pot that  
had manna, and Aaron's rod that budded, and the ta-  
bles of the covenant ; and over it the cherubims of  
glory, shadowing the mercy-seat ; of which we cannot  
now speak particularly. Now when these things were  
thus ordained, the priests went always into the first  
tabernacle, accomplishing the service *of God* ; but into  
the second *went* the high priest alone once every year,  
not without blood, which he offered for himself, and  
*for* the errors of the people ; the Holy Ghost this sig-  
nifying, that the way into the holiest of all was not yet  
made manifest, while as the first tabernacle was yet  
standing ; which *was* a figure for the time then present,  
in which were offered both gifts and sacrifices, that  
could not make him that did the service perfect as  
pertaining to the conscience, *which stood* only in meats  
and drinks, and divers washings, carnal ordinances, im-  
posed *on them* until the time of reformation. — But  
Christ being come, a high priest of good things to  
come, by a greater and more perfect tabernacle, not  
made with hands, (that is to say, not of this building,) 11  
neither by the blood of goats and calves, but by his  
own blood, he entered in once into the holy place, hav-  
ing obtained eternal redemption *for us*. For if the 12  
blood of bulls and of goats, and the ashes of an heifer  
sprinkling the unclean, sanctifieth to the purifying of  
the flesh ; how much more shall the blood of Christ, 13  
who through the eternal Spirit offered himself without  
spot to God, purge your conscience from dead works  
to serve the living God. — And for this cause he is 14  
the mediator of the new testament, that by means of  
death, for the redemption of the transgressions *that were*  
under the first testament, they which are called might  
receive the promise of eternal inheritance. For where 15  
a testament *is*, there must also of necessity be the  
death of the testator ; for a testament *is* of force after 16  
men are dead, otherwise it *is* of no strength at all while 17

18 the testator liveth. Whereupon neither the first *testament*  
19 was dedicated without blood. For when Moses  
had spoken every precept to all the people according  
to the law, he took the blood of calves and of goats,  
with water, and scarlet wool, and hyssop, and sprinkled  
20 both the book and all the people, saying ; This *is* the  
blood of the testament which God hath enjoined unto  
21 you ; moreover, he sprinkled likewise with blood both  
the tabernacle, and all the vessels of the ministry.  
22 And almost all things are by the law purged with blood,  
23 and without shedding of blood is no remission. *It was*  
therefore necessary that the patterns of things in the  
heavens should be purified with these ; but the heavenly  
things themselves with better sacrifices than these.  
24 For Christ is not entered into the holy places made  
with hands, *which are* the figures of the true, but into  
heaven itself, now to appear in the presence of God  
25 for us.—Nor yet, that he should offer himself often,  
as the high priest entereth into the holy place every  
26 year with blood of others ; (for then must he often  
have suffered since the foundation of the world ;) but  
now once in the end of the world, to put away sin,  
27 hath he appeared for the sacrifice of himself. And as  
it is appointed unto men once to die, but after this the  
28 judgment ; so also Christ was once offered to bear the  
sins of many, and unto them that look for him unto sal-  
vation shall he appear the second time without sin.—

10 For the law having a shadow of good things to come,  
*and* not the very image of the things, can never with  
those sacrifices which they offered year by year con-  
2 tinually, make the comers thereunto perfect. For then  
would they not have ceased to be offered, because that  
the worshippers, once purged, should have had no more  
3 conscience of sins ? But in those *sacrifices there is* a  
4 remembrance again *made* of sins every year. For *it*  
is not possible that the blood of bulls and of goats  
5 should take away sins. Wherefore, when he cometh  
into the world, he saith ; Sacrifice and offering thou  
6 wouldest not, but a body hast thou prepared me ; in

burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I; Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said; Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;) then said he; Lo, I come to do thy will. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us. For after that he had said before; This *is* the covenant that I will make with them after those days; the Lord saith; I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now, where remission of these *is*, *there is* no more offering for sin.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the *veil*, (that is to say, his *flesh*,) and *having* an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience; and having our bodies washed with pure water, let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) and let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some *is*, but exhorting *one another*; and so much the more, as ye see the day approaching.—For if we sin wilfully after that we have received the knowledge of the truth,

27 there remaineth no more sacrifice for sins ; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or 28 three witnesses ; of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an un- 29 holy thing, and hath done despite unto the Spirit of grace ? For we know him that hath said ; *Vengeance belongeth unto me, I will recompense*, saith the Lord ; 30 and again ; The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. 31 —But call to remembrance the former days, in which, after ye were illuminated, ye endured a great 32 fight of afflictions ; partly, while ye were made a gazing-stock both by reproaches and afflictions ; and partly, while ye became companions of them that were 33 so used. For ye had compassion of those who were in bonds, and took joyfully the spoiling of your goods, knowing that ye have for yourselves in heaven a better 34 and an enduring substance. Cast not away therefore 35 your confidence, which hath great recompense of re- 36 ward. For ye have need of patience ; that, after ye have done the will of God, ye might receive the prom- 37 ise. For yet a little while, and he that shall come will 38 come, and will not tarry.—Now the just shall live by faith ; but if *any man* draw back, my soul shall have 39 no pleasure in him. But we are not of them who draw back, unto perdition ; but of them that believe, to the saving of the soul.

11 Now faith is the substance of things hoped for, the 2 evidence of things not seen. For by it the elders ob- 3 tained a good report.—Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things 4 which do appear.—By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying

of his gifts ; and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death ; and was not found, because God had translated him ; for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him* ; for he that cometh to God, must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise ; for he looked for a city which hath foundations, whose builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, even when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen and embraced them afar off, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly, that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned ; but now they desire a better *country*, that is, an heavenly. Wherefore God is not ashamed to be called their God ; for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only-begotten *son*, of whom it was said ; That in Isaac shall thy seed be called ; accounting that God *was* able to

raise *him* up, even from the dead ; from whence also  
20 he received him in a figure. By faith Isaac blessed  
21 Jacob and Esau concerning things to come. By faith  
Jacob, when he was a dying, blessed both the sons of  
22 Joseph ; and worshipped, *leaning* upon the top of his  
staff. By faith Joseph, when he died, made mention  
23 of the departing of the children of Israel, and gave  
commandment concerning his bones.—By faith Mo-  
24 ses, when he was born, was hid three months of his  
parents, because they saw *he was* a proper child ; and  
25 they were not afraid of the king's commandment. By  
faith Moses, when he was come to years, refused to be  
26 called the son of Pharaoh's daughter, choosing rather  
to suffer affliction with the people of God, than to en-  
joy the pleasures of sin for a season ; esteeming the  
reproach of Christ greater riches than the treasures of  
27 Egypt ; for he had respect unto the recompense of the  
reward. By faith he forsook Egypt, not fearing the  
wrath of the king ; for he endured, as seeing him who  
28 is invisible. Through faith he kept the passover, and  
the sprinkling of blood, lest he that destroyed the first-  
29 born should touch them. By faith they passed through  
the Red sea as by dry *land* ; which the Egyptians as-  
30 saying to do were drowned.—By faith the walls of  
Jericho fell down, after they were compassed about  
31 seven days. By faith the harlot Rahab perished not  
with them that believed not, when she had received the  
32 spies with peace.—And what shall I more say ? For  
the time would fail me to tell of Gedeon, and of Barak,  
and of Samson, and of Jephthae, of David also and  
33 Samuel, and of the prophets ; who through faith sub-  
dued kingdoms, wrought righteousness, obtained prom-  
34 ises, stopped the mouths of lions, quenched the violence  
of fire, escaped the edge of the sword, out of weak-  
ness were made strong, waxed valiant in fight, turned  
35 to flight the armies of the aliens ; women received their  
dead raised to life again ; and others were tortured, not  
accepting deliverance, that they might obtain a better  
36 resurrection ; and others had trial of *cruel* mockings

and scourgings, yea, moreover of bonds and imprisonment ; they were stoned, they were sawn asunder, were 37 tempted, were slain with the sword ; they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented, (of whom the world was not 38 worthy,) they wandered in deserts and *in* mountains, and *in* dens and caves of the earth.—And these all, 39 having obtained a good report through faith, received not the promise, God having provided some better 40 *thing* for us, that they without us should not be made perfect.—Wherefore, seeing we are compassed 12 about with so great a cloud of witnesses, let us also lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us ; looking unto Jesus, the author and finisher of *our* faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For 2 consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in 3 your minds.

Ye have not yet resisted unto blood, striving against sin ; and ye have forgotten the exhortation, which speaketh unto you as unto children ; My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him ; for whom the Lord loveth, he chasteneth ; and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he, whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence ; shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened *us* after their own pleasure ; but he for *our* profit, that *we* might be partakers of his holiness. Now no 10 chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peace- 11

able fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and  
13 the feeble knees ; and make straight paths for your  
14 feet, lest that which is lame be turned out of the way,  
15 but let it rather be healed. Follow peace with all *men*,  
16 and holiness, without which no man shall see the Lord ;  
17 looking diligently, lest any man fail of the grace of  
18 *God* ; lest any root of bitterness springing up trouble  
19 *you*, and thereby many be defiled ; lest there be any  
20 fornicator, or profane person as Esau, who for one  
21 morsel of meat sold his birth-right. For ye know  
22 how that afterward, when he would have inherited the  
23 blessing, he was rejected ; for he found no place of re-  
24 pentance, though he sought it carefully with tears. —

25 For ye are not come unto the mount that might be  
26 touched, and that burned with fire, nor unto blackness,  
27 and darkness, and tempest, and the sound of a trumpet,  
28 and the voice of words, which *voice* they that heard,  
29 entreated that the word should not be spoken to them  
30 any more ; (for they could not endure that which was  
31 commanded ; And if so much as a beast touch the  
32 mountain, it shall be stoned ; and so terrible was the  
33 sight, that Moses said ; I exceedingly fear and quake;) )  
34 but ye are come unto mount Sion ; and unto the city  
35 of the living God, the heavenly Jerusalem ; and to an  
36 innumerable company, the general assembly of angels ;  
37 and to the church of the first-born, which are written  
38 in heaven ; and to God the Judge of all ; and to the  
39 spirits of just men made perfect ; and to Jesus the  
40 Mediator of the new covenant ; and to the blood of  
41 sprinkling, that speaketh a better thing than that of  
42 Abel. — See that ye refuse not him that speaketh.  
43 For if they escaped not, who refused him that spake  
44 on earth, much more shall not we escape, if we turn  
45 away from him that speaketh from heaven ; whose  
46 voice then shook the earth ; but now he hath promised,  
47 saying ; Yet once more I shake not the earth only, but  
48 also heaven. And this *word*, yet once more, signifieth

the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom 23 which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire. 29

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.—Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. *Let your* conversation be without covetousness; *and be* content with such things as ye have; for he hath said; I will never leave thee, nor forsake thee; so that we may boldly say; The Lord is my helper, and I will not fear; what shall man do unto me?—Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of *their* conversation. Jesus Christ the same 8 yesterday, and to-day, and for ever. Be not carried aside with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they 10 have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he 12 might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him 13 without the camp, bearing his reproach; for here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God 14 continually, that is, the fruit of *our* lips giving thanks to his name. But to do good, and to communicate, 15 forget not; for with such sacrifices God is well pleased. Obey them that have the rule over you, and sub- 17

mit yourselves ; for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief; for that *is* unprofitable for you.

18 Pray for us ; for we trust we have a good conscience,

19 in all things willing to live honestly ; but I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep,

21 through the blood of the everlasting covenant, make you perfect in every good work, to do his will ; working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom *be* glory for ever and ever ; amen.

22 And I beseech you, brethren, suffer the word of exhortation ; for I have written a letter unto you in few

23 words.—Know ye, that *our* brother Timothy is set at liberty, with whom, if he come shortly, I will see

24 you. Salute all them that have the rule over you, and

25 all the saints. They of Italy salute you. Grace *be* with you all ; amen.

## THE GENERAL EPISTLES.

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THE

### EPISTLE OF JAMES.

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JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers temptations ; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.—If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think, that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways.—Let the brother of low degree rejoice in that he is exalted ; but the rich, in that he is made low ; because as the flower of the grass he shall pass away. For the sun is *no sooner* risen with a burning heat, *but* it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth ; so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—Let no man say when he is tempted ; I am tempted of God ; for God

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cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust and enticed ; then, when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.—Do not err, my beloved brethren. Every good gift and every perfect gift cometh down from above, from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.—Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the in-grafted word, which is able to save your souls.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man holding his natural face in a glass ; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say ; Sit thou here in a good place ; and say to the poor ; Stand thou there, or sit here under my footstool ; are ye not then partial in yourselves, and are become judges of evil

thoughts? Hearken, my beloved brethren, hath not God chosen the poor of the world rich in faith, and heirs of the kingdom which he hath promised to them that love him? but ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? If ye fulfil the royal law according to the scripture; Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said; Do not commit adultery, said also; Do not kill; now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath shewed no mercy; *but* mercy rejoiceth against judgment.

What *doth it profit*, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them; Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what *doth it profit*? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say; Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled, which saith; Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. See ye how that by works a man

25 is justified, and not by faith only ? Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way ? For as the body without the spirit is dead, so faith without works is dead also.

3 My brethren, be not many masters, knowing that we  
2 shall receive the greater condemnation. For in many  
things we offend all ; if any man offend not in word,  
the same *is* a perfect man, *and* able also to bridle the  
3 whole body. Behold, we put *bits* in the horses'  
4 mouths, that they may obey us, and we turn about  
5 their whole body. Behold also the ships, which,  
though *they be* so great, and *are* driven of fierce winds,  
yet are they turned about with a very small helm,  
5 whithersoever the governor listeth. Even so the  
tongue is a little member, and boasteth great things.  
6 Behold, how great a matter a little fire kindleth ! And  
the tongue *is* a fire, a world of iniquity ; so is the  
tongue among our members, that it defileth the whole  
body, and setteth on fire the course of nature, and *it*  
7 *is* set on fire of hell. For every kind of beasts and of  
birds, and of serpents and of things in the sea, is tamed  
8 and hath been tamed of mankind ; but the tongue can  
no man tame ; *it is* an unruly evil, full of deadly poi-  
9 son. Therewith bless we God, even the Father, and  
therewith curse we men, which are made after the  
10 similitude of God ; out of the same mouth proceedeth  
blessing and cursing. My brethren, these things ought  
11 not so to be. Doth a fountain send forth at the same  
12 place sweet *water* and bitter ? Can the fig-tree, my  
brethren, bear olive-berries, either a vine, figs ? so  
13 neither *can* salt *water* yield fresh. — Who *is* a wise  
man and endued with knowledge among you ? let him  
shew out of a good conversation his works with meek-  
14 ness of wisdom ; but if ye have bitter envying and  
strife in your hearts, do ye glory and lie against the  
15 truth ? This wisdom descendeth not from above, but  
16 *is* earthly, sensual, devilish. For where envying and  
17 strife *is*, there *is* confusion and every evil work. But

the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace 18 of them that make peace.

From whence *come* wars and fightings among you? 4  
*Come* they not hence, *even* of your lusts that war in  
 your members? Ye lust, and have not; ye kill, and  
 desire to have, and cannot obtain; ye fight and war,  
*yet* ye have not, because ye ask not; ye ask, and re-  
 ceive not, because ye ask amiss, that ye may consume  
*it* upon your lusts. Ye adulterers and adulteresses,  
 know ye not, that the friendship of the world is enmity  
 with God? whosoever therefore will be a friend of the  
 world, is the enemy of God. Do ye think that the  
 scripture speaketh in vain? Doth the spirit that dwell-  
 eth in us lust to envy? But he giveth more grace; 6  
 wherefore he saith; God resisteth the proud, but giveth  
 grace unto the humble. Submit yourselves therefore  
 to God; resist the devil, and he will flee from you;  
 draw nigh to God, and he will draw nigh to you;  
 cleanse *your* hands, *ye* sinners, and purify *your* hearts,  
*ye* double-minded. Be afflicted, and mourn, and  
 weep; let your laughter be turned to mourning, and  
*your* joy to heaviness. Humble yourselves in the sight  
 of the Lord, and he shall lift you up.—Speak not  
 evil one of another, brethren; he that speaketh evil of  
*his* brother, and judgeth his brother, speaketh evil of  
 the law, and judgeth the law; but if thou judge the  
 law, thou art not a doer of the law, but a judge. 10  
 There is one lawgiver and judge, who is able to save,  
 and to destroy; but who art thou, that judgest another? 12

Go to now, ye that say; To-day or to-morrow let us 12  
 go into such a city, and continue there a year, and buy  
 and sell, and get gain; whereas ye know not what *shall* 14  
*be* on the morrow; (for what is your life? it is even a  
 vapour, that appeareth for a little time, and then van-  
 isheth away;) for that ye *ought* to say; If the Lord 15  
 will, and we live, then let us do this or that; but now 16

ye rejoice in your boastings. All such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

5 Go to now, *ye* rich men, weep and howl for your 2 miseries that shall come upon *you*. Your riches are 3 corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the 4 last days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of 5 Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a 6 day of slaughter. Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for 8 it, until he receive the early and latter rain; be ye also patient, stablish your hearts, for the coming of the Lord 9 draweth nigh.—Grudge not one against another, brethren, lest ye be judged; behold, the Judge stand- 10 eth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord; for an ex- 11 ample of suffering affliction, and of patience. Behold, we count them happy which endure; ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray; is any 14 merry? let him sing psalms. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of

the Lord. And the prayer of faith shall save the sick, 15  
 and the Lord shall raise him up; and if he have com-  
 mitted sins, they shall be forgiven him. Confess your 16  
 faults one to another, and pray one for another, that ye  
 may be healed; the effectual fervent prayer of a right- 17  
 eous man availeth much. Elias was a man subject to  
 like passions as we are, and he prayed earnestly that it  
 might not rain; and it rained not on the earth by the  
 space of three years and six months; and he prayed 18  
 again, and the heaven gave rain, and the earth brought  
 forth her fruit.—Brethren, if any of you do err from 19  
 the truth, and one convert him, let him know, that he  
 which converteth the sinner from the error of his way, 20  
 shall save a soul from death, and shall hide a multitude  
 of sins.

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THE

**FIRST EPISTLE OF PETER.**

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PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be reveal-

6 ed in the last time; wherein ye greatly rejoice, though  
7 now for a season (if need be) ye are in heaviness  
8 through manifold temptations, that the trial of your  
9 faith, being more precious than of gold, that perisheth,  
10 though it be tried with fire, might be found unto praise,  
11 and honour, and glory, at the appearing of Jesus Christ;  
12 whom having not seen, ye love; in whom, though now  
13 ye see *him* not, yet believing, ye rejoice with joy un-  
14 speakable and full of glory, receiving the end of your  
15 faith, *even* the salvation of *your* souls. Of which sal-  
16 vation the prophets have inquired and searched diligent-  
17 ly, who prophesied of the grace *that should come* unto  
18 you; searching what, or what manner of time the Spir-  
19 it of Christ which was in them did signify, when it tes-  
20 tified beforehand the sufferings of Christ, and the glory  
21 that should follow; unto whom it was revealed, that not  
unto themselves, but unto you, they did minister the  
things, which are now reported unto you by them that  
have preached the gospel unto you with the Holy  
Ghost sent down from heaven, which things the angels  
desire to look into.

13 Wherefore gird up the loins of your mind, be sober,  
14 and hope to the end for the grace that is to be brought  
15 unto you at the revelation of Jesus Christ; as obedient  
16 children, not fashioning yourselves according to the for-  
17 mer lusts in your ignorance, but as he which hath call-  
18 ed you is holy, so be ye holy in all manner of conver-  
19 sation; because it is written; Be ye holy, for I am  
20 holy. And if ye call on the Father, who without re-  
spect of persons judgeth according to every man's  
work, pass the time of your sojourning *here* in fear;  
21 forasmuch as ye know that ye were not redeemed with  
corruptible things, *as* silver and gold, from your vain  
conversation *received* by tradition from your fathers,  
but with the precious blood of Christ, *as* of a lamb  
without blemish and without spot; who verily was fore-  
ordained before the foundation of the world, but was  
manifest in these last times for you, who by him do be-  
lieve in God, that raised him up from the dead and

gave him glory, that your faith and hope might be in God.—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth. For all flesh *is* as grass, and all the glory thereof as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby to salvation; if so be ye have tasted that the Lord *is* gracious.—To whom coming *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Because it is contained in the scripture; Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe, *he is* precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence; *even to them* which stumble, being disobedient to the word, whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past *were* not a people, but *are* now the people of God; which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-do-

ers, they may by *your* good works, which they shall  
 13 behold, glorify God in the day of visitation.—Submit  
 yourselves therefore to every ordinance of man for the  
 14 Lord's sake; whether it be to the king, as supreme; or  
 unto governors, as unto them that are sent by him for  
 the punishment of evil-doers, and for the praise of them  
 15 that do well; (for so is the will of God, that with well-  
 doing ye may put to silence the ignorance of foolish  
 16 men;) as free, and not using *your* liberty for a cloak  
 17 of maliciousness, but as the servants of God. Honour  
 all *men*; love the brotherhood; fear God; honour the  
 king.

18 Servants, be subject to *your* masters with all fear,  
 not only to the good and gentle, but also to the froward.  
 19 For this is thank-worthy, if a man for conscience to-  
 ward God endure grief, suffering wrongfully. For what  
 glory is it, if, when ye be buffeted for your faults, ye  
 shall take it patiently? but if, when ye do well, and suf-  
 fer for it, ye take it patiently, this is acceptable with  
 21 God. For even hereunto were ye called; because  
 Christ also suffered for you, leaving you an example,  
 22 that ye should follow his steps; who did no sin, nei-  
 23 ther was guile found in his mouth; who, when he was  
 reviled, reviled not again; when he suffered, he threat-  
 ened not, but committed *himself* to him that judgeth  
 24 righteously; who his own self bare our sins in his own  
 body on the tree, that we, being dead to sins, should  
 live unto righteousness; by whose stripes ye were heal-  
 25 ed. For ye were as sheep going astray; but are now  
 returned unto the Shepherd and Bishop of your souls.

3 Likewise, ye wives, be in subjection to your own  
 husbands, that, if any obey not the word, they also may  
 without the word be won by the conversation of the  
 2 wives, while they behold your chaste conversation  
 3 coupled with fear. Whose adorning, let it not be that  
 outward adorning of plaiting the hair, and of wearing  
 4 of gold, or of putting on of apparel; but let it be the  
 hidden man of the heart, in that which is not corrupti-  
 ble, even the ornament of a meek and quiet spirit,

which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ; even as Sara obeyed Abraham, calling him Lord, whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

—Likewise, ye husbands, dwell with the wife according to knowledge, as *with* the weaker vessel, giving her honour as being heirs also together of the grace of life, that your prayers be not hindered.

Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* humble, not rendering evil for evil, or railing for railing ; but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile ; let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers ; but the face of the Lord *is* against them that do evil. And who *is* he that will harm you, if ye be followers of that which is good ? but and if ye suffer for righteousness' sake, happy *are ye*. And be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts.—And *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear ; having a good conscience, that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing ; for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit ; by which also he went and preached unto the spirits in prison, which some time were disobedient, when the long-suffering of God waited, in the days of Noah, while the ark was a preparing, wherein

few (that is, eight) souls, were saved by water; which  
 21 doth also now save us, *even* baptism, a like figure, (not  
 the putting away of the filth of the flesh, but the an-  
 swer of a good conscience toward God,) by the resur-  
 22 rection of Jesus Christ; who is gone into heaven, and  
 is on the right hand of God, angels and authorities and  
 4 powers being made subject unto him. Forasmuch then  
 as Christ hath suffered for us in the flesh, arm your-  
 selves likewise with the same mind, (for he that hath  
 2 suffered in the flesh hath ceased from sin,) that ye no  
 3 longer should live the rest of *your* time in the flesh to  
 the lusts of men, but to the will of God. For the time  
 past of *our* life may suffice us to have wrought the will  
 of the Gentiles, when we walked in lasciviousness,  
 lusts, excess of wine, revellings, banquetings, and  
 4 abominable idolatries; wherein they think it strange  
 that ye run not with *them* to the same excess of riot,  
 5 speaking evil of *you*; who shall give account to him  
 6 that is ready to judge the quick and the dead. For,  
 for this cause was the gospel preached also to them  
 that are dead, that they might be judged according to  
 men in the flesh, but live according to God in the  
 spirit.

7 But the end of all things is at hand; be ye therefore  
 8 sober, and watch unto prayer. And above all things  
 have fervent charity among yourselves; for charity  
 9 shall cover the multitude of sins; use hospitality one  
 10 to another without grudging; as every man hath re-  
 ceived the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.  
 11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion  
 for ever and ever; amen.  
 12 Beloved, think it not strange, concerning the fiery  
 trial which is to try you, as though some strange thing  
 13 happened unto you; but rejoice, inasmuch as ye are  
 partakers of Christ's sufferings, that, when his glory

shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, 14  
 happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but  
 on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or 15  
 as a busybody in other men's matters; yet if any man suffer as a Christian, let him not be ashamed, but let 16  
 him glorify God on this behalf. For the time is come 17  
 that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that 18  
 obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and the sinner 19  
 appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

The elders which are among you I exhort, who am 5  
 also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; 2  
 feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not 3  
 for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the 4  
 flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

—Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and 5  
 be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves 6  
 therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, 7  
 for he careth for you.—Be sober, be vigilant; your adversary the devil, as a roaring lion, walketh about, 8  
 seeking whom he may devour; whom resist steadfast 9  
 in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strength- 10

11 en, settle *you*. To him *be* glory and dominion for ever and ever ; amen.

12 By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying, that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with

14 *you*, saluteth you, and *so doth* Marcus my son. Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus.

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THE

**SECOND EPISTLE OF PETER.**

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SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue ; (whercby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust;) for this reason also, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make *you that ye shall* neither be barren nor un-

fruitful in the knowledge of our Lord Jesus Christ ; but he that lacketh these things is blind, and cannot see 9  
afar off, and hath forgotten that he was purged from his  
old sins. Wherefore the rather, brethren, give dili- 10  
gence to make your calling and election sure ; for if ye  
do these things, ye shall never fall. For so an en- 11  
trance shall be ministered unto you abundantly into the  
everlasting kingdom of our Lord and Saviour Jesus  
Christ.

Wherefore I will not be negligent to put you always 12  
in remembrance of these things, though ye know *them*,  
and be established in the present truth. Yea, I think 13  
it meet, as long as I am in this tabernacle, to stir you  
up by putting *you* in remembrance ; knowing that shortly 14  
I must put off *this* my tabernacle, even as our Lord  
Jesus Christ hath shewed me. Moreover, I will always 15  
endeavour that ye may be able, after my decease, to  
have these things in remembrance.—For we have 16  
not followed cunningly devised fables, when we made  
known unto you the power and coming of our Lord  
Jesus Christ, but were eye-witnesses of his majesty. 17  
For he received from God the Father honour and glo-  
ry, when there came such a voice to him from the ex-  
cellent glory ; This is my beloved Son, in whom I am  
well pleased. And this voice which came from heav- 18  
en we heard, when we were with him in the holy  
mount, and have the word of prophecy confirmed ;  
whereunto ye do well that ye take heed, as unto a light 19  
that shineth in a dark place, until the day dawn, and  
the day-star arise in your hearts ; knowing this first, 20  
that no prophecy of the scripture is of any private in-  
terpretation. For the prophecy came not in old time 21  
by the will of man, but holy men of God spake *as they*  
*were* moved by the Holy Ghost.

But there were false prophets also among the people, 2  
even as there shall be false teachers among you, who  
privily shall bring in damnable heresies, even denying  
the Lord that bought them, and bring upon themselves  
swift destruction ; (and many shall follow their wanton 2  
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ways, by reason of whom the way of truth shall be evil  
3 spoken of;) and through covetousness shall they with  
feigned words make merchandise of you ; whose judg-  
4 ment now of a long time lingereth not, and their dam-  
nation slumbereth not.—For if God spared not the  
angels that sinned, but cast *them* down to hell, and de-  
livered *them* into chains of darkness, to be reserved  
5 unto judgment ; and spared not the old world, but  
saved Noah the eighth *person*, a preacher of righteous-  
ness, bringing in the flood upon the world of the un-  
6 godly ; and turning the cities of Sodom and Gomorrha  
into ashes, condemned *them* with an overthrow, making  
*them* an ensample unto those that after should live un-  
7 godly ; and delivered just Lot, vexed with the filthy  
8 conversation of the wicked ; (for that righteous man  
dwelling among them, in seeing and hearing, vexed *his*  
righteous soul from day to day with *their* unlawful  
9 deeds;) the Lord knoweth how to deliver the godly  
out of temptation, and to reserve the unjust unto the  
10 day of judgment to be punished ; but chiefly them that  
walk after the flesh in the lust of uncleanness, and de-  
spise government. Presumptuous *are they*, self-willed,  
11 they are not afraid to speak evil of dignities ; whereas  
angels, which are greater in power and might, bring not  
12 railing accusation against them before the Lord ; but  
these, as brute beasts, led by nature, made to be taken  
and destroyed, speak evil of the things that they un-  
derstand not, and shall utterly perish in their own cor-  
13 ruption, and shall receive the reward of unrighteous-  
ness ; counting it pleasure to riot in the day time, spots  
and blemishes, sporting themselves with their own de-  
14 ceivings while they feast with you, having eyes full of  
adultery and that cannot cease from sin, beguiling un-  
stable souls, having an heart exercised with covetousness,  
15 cursed children, they have forsaken the right way, and  
are gone astray, following the way of Balaam *the son*  
16 of Bosor, who loved the wages of unrighteousness, but  
was rebuked for his iniquity ; the dumb ass, speaking  
with man's voice, forbade the madness of the prophet.

These are wells without water, and clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were scarcely escaped from them who live in error ; while they promise them liberty, they themselves are the servants of corruption ; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb ; The dog *is* turned to his own vomit again ; and ; The sow that was washed, to her wallowing in the mire.

This second epistle, beloved, I now write unto you, in *both* which I stir up your pure minds by way of remembrance ; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour ; knowing this first, that there shall come in the last days impudent scoffers, walking after their own lusts, and saying ; Where is the promise of his coming ? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.—For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished ; but the heavens and the earth, which are now, by his word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack

concerning his promise, as some men count slackness ; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 —*Seeing then that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy con-  
12 versation and godliness ? looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall  
13 melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in  
15 peace, without spot, and blameless, and account *that* the long-suffering of our Lord is salvation ; even as our beloved brother Paul also, according to the wisdom  
16 given unto him, hath written unto you, as also in all *his* epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other  
17 scriptures, unto their own destruction.—Ye there-  
fore, beloved, seeing ye know *these things* before, be-  
ware lest ye also, being led away with the error of the  
18 wicked, fall from your own steadfastness ; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever ; amen.

## FIRST EPISTLE OF JOHN.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; (for the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth ; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

— If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not ; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins, and not for ours only, but also for *the sins of the whole world*.

And hereby we do know that we know him, if we keep his commandments. He that saith ; I know him,

and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked. Beloved, I write no new commandment unto you, but an old commandment which ye had from the beginning; the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.—He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write unto you, little children, because your sins are forgiven you for his name's sake.—I write unto you, fathers, because ye have known him *that is* from the beginning; I write unto you, young men, because ye have overcome the wicked one; I write unto you, little children, because ye have known the Father. —I have written unto you, fathers, because ye have known him *that is* from the beginning.—I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him; for all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.—Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were

not of us ; for if they had been of us, they would *no doubt* have continued with us ; but *they went out*, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father ; but he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning ; if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, *even* eternal life. These *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you ; but as the same anointing teacheth you of all things, and is truth, and is no lie ; and even as it hath taught you, ye shall abide in him. — And now, little children, abide in him ; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be ; but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law ; for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin. Whosoever abideth in him sinneth not ;

## OF JOHN.

whosoever sinneth hath not seen him, neither known  
7 him. Little children, let no man deceive you; he that  
doeth righteousness is righteous, even as he is righteous.  
8 He that committeth sin is of the devil; for the  
devil sinneth from the beginning. For this purpose the  
9 Son of God was manifested, that he might destroy the  
works of the devil. Whosoever is born of God doth  
not commit sin, for his seed remaineth in him; and he  
10 cannot sin, because he is born of God. In this the  
children of God are manifest, and the children of the  
devil.—Whosoever doeth not righteousness is not of  
11 God, neither he that loveth not his brother. For this  
is the message that ye heard from the beginning, that  
12 we should love one another; not as Cain, *who* was of  
that wicked one, and slew his brother; and wherefore  
slew he him? because his own works were evil, and  
13 his brother's righteous. Marvel not, my brethren, if  
14 the world hate you. We know that we have passed  
from death unto life, because we love the brethren; he  
15 that loveth not *his* brother, abideth in death. Whosoever  
hateth his brother, is a murderer; and ye know  
that no murderer hath eternal life abiding in him.—  
16 Hereby perceive we the love of *God*, because he laid  
down his life for us; and we ought to lay down *our*  
17 lives for the brethren. But whoso hath this world's  
good, and seeth his brother have need, and shutteth up  
his bowels of *compassion* from him, how dwelleth the  
18 love of God in him? My little children, let us not love  
in word, neither in tongue, but in deed and in truth.  
19 And hereby we know that we are of the truth, and  
20 shall assure our hearts before him, for, if our heart  
condein us, God is greater than our heart, and know-  
21 eth all things. Beloved, if our heart condemn us not,  
22 then have we confidence toward God, and whatsoever  
we ask, we receive of him, because we keep his com-  
mandments, and do those things that are pleasing in his  
23 sight. And this is his commandment, that we should  
believe on the name of his Son Jesus Christ, and love  
24 one another, as he gave us commandment. And he

that keepeth his commandments, dwelleth in him, and he in him ; and hereby we know that he abideth in us, by the Spirit, which he hath given us.

Beloved, believe not every spirit, but try the spirits, whether they are of God ; because many false prophets are gone out into the world. Hereby know ye the Spirit of God ; every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not Jesus, is not of God ; and this is that *spirit* of antichrist, whereof ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome them ; because greater is he that is in you, than he that is in the world. They are of the world ; therefore speak they of the world, and the world heareth them. We are of God ; he that knoweth God, heareth us ; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another ; for love is of God, and every one that loveth is born of God, and knoweth God ; he that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. — And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, be-

18 cause as he is, so are we in this world. There is no  
 fear in love, but perfect love casteth out fear ; because  
 fear hath torment ; he that feareth, is not made perfect  
 in love. We love him because he first loved us.—

19 20 If a man say ; I love God, and hateth his brother, he  
 is a liar ; for he that loveth not his brother, whom he  
 hath seen, how can he love God, whom he hath not  
 seen ? And this commandment have we from him,  
 that he who loveth God, love his brother also.

5 6 Whosoever believeth that Jesus is the Christ, is born  
 of God ; and every one that loveth him that begat,  
 loveth him also that is begotten of him. By this we  
 know that we love the children of God, when we love  
 God, and keep his commandments. For this is the  
 love of God, that we keep his commandments ; and his  
 7 commandments are not grievous, for whatsoever is born  
 of God, overcometh the world ; and this is the victory  
 8 that overcometh the world, *even* our faith. Who is he  
 that overcometh the world, but he that believeth that  
 9 Jesus is the Son of God ?—This is he that came by  
 water and blood, *even* Jesus Christ ; not by water only,  
 but by water and blood ; and it is the Spirit that bear-  
 10 eth witness, because the Spirit is truth. For there are  
 three that bear record ; the spirit, and the water, and  
 the blood ; and these three agree in one. If we re-  
 ceive the witness of men, the witness of God is great-  
 11 er ; for this is the witness of God, which he hath testi-  
 fied of his Son. He that believeth on the Son of God  
 hath the witness in himself ; he that believeth not God,  
 hath made him a liar, because he believeth not the  
 record that God gave of his Son. And this is the rec-  
 ord, that God hath given to us eternal life, and this  
 12 life is in his Son. He that hath the Son hath life ; *and*  
 he that hath not the Son of God, hath not life.—

13 These things have I written unto you, that ye may  
 know that ye that believe on the name of the Son of  
 God have eternal life.

14 And this is the confidence that we have in him, that  
 if we ask any thing according to his will, he heareth

us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.—If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death.—We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols.

THE

## SECOND EPISTLE OF JOHN.

THE elder unto the elect Cyria, and her children, whom I love in the truth; (and not I only, but also all they that have known the truth,) for the truth's sake which dwelleth in us, and shall be with us for ever; grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, Cyria, not as though I wrote a new-commandment unto thee, but

that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

—For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.

Having many things to write unto you, I would not *write* with paper and ink; for I trust to come unto you, and speak face to face, that our joy may be full.—

The children of thy elect sister greet thee.

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THE

**THIRD EPISTLE OF JOHN.**

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THE elder unto the well-beloved Gaius, whom I love in the truth.—Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren,

and to strangers, which have borne witness of thy charity before the church ; whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for *his* name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.

I wrote unto the church ; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words ; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God ; he that doeth evil hath not seen God. — Demetrius hath good report of all *men*, and of the truth itself ; yea, and we *also* bear record, and ye know that our record is true.

I had many things to write, but I will not with ink and pen write unto thee ; but I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. Our friends salute thee ; greet the friends by name.

## THE

## EPISTLE OF JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ *and* called ; mercy unto you, and peace and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you, it was needful for me to write unto you of the common salvation, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the  
4 saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only supreme Lord, and  
5 our Lord Jesus Christ.—I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not ;  
6 and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great  
7 day ; even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.  
8 —Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.  
9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said ; The  
10 Lord rebuke thee. But these speak evil of those things which they know not ; but what they know naturally, as brute beasts, in those things they corrupt  
11 themselves. Wo unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of  
12 Core.—These are spots in your feasts of charity, when they feast with you without fear, feeding themselves ; clouds *they are* without water, carried aside of winds ; trees whose fruit withereth, without fruit, twice  
13 dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever.  
14 —And Enoch also, the seventh from Adam, prophesied of these, saying ; Behold, the Lord cometh with

ten thousands of his saints, to execute judgment upon 15  
all, and to convince all that are ungodly among them of  
all their ungodly deeds which they have ungodly com-  
mitted, and of all their hard *speeches* which ungodly  
sinners have spoken against him. These are murmur- 16  
ers, complainers, walking after their own lusts ; and  
their mouth speaketh great swelling *words*, having  
men's persons in admiration, because of advantage.  
—But beloved, remember ye the words which were 17  
spoken before of the apostles of our Lord Jesus  
Christ ; how that they told you there should be mock- 18  
ers in the last time, who should walk after their own  
ungodly lusts. These be they who separate them- 19  
selves, sensual, having not the Spirit.

But ye, beloved, building up yourselves on your 20  
most holy faith, praying in the Holy Ghost, keep your- 21  
selves in the love of God, looking for the mercy of our  
Lord Jesus Christ unto eternal life. And of some 22  
have compassion, making a difference ; and others save 23  
with fear, pulling *them* out of the fire ; hating even the  
garment spotted by the flesh.

Now unto him that is able to keep you from falling, 24  
and to present *you* faultless before the presence of his  
glory with exceeding joy, to the only God our Saviour, 25  
through Jesus Christ our Lord, be glory and majesty,  
dominion and power, both now and ever ; amen.

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THE

**R E V E L A T I O N .**

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THE Revelation of Jesus Christ, which God gave  
unto him, to shew unto his servants things which must

shortly come to pass, and sent and signified by his angel unto his servant John ; who bare record of the word of God, and of the testimony of Jesus Christ, of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein ; for the time is at hand.

1 John to the seven churches which are in Asia ; grace be unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits, which are before his throne ; and from Jesus Christ, *who is* the faithful witness, *and* the First-begotten of the dead, and the Prince of the kings of the earth ; unto him that loveth us, and washed us from our sins in his own blood, and hath made us a kingdom of priests unto God and his Father ; to him be glory and dominion for ever and ever ; amen. Behold, he cometh with clouds, and every eye shall see him, and they *also* which pierced him ; and all kindreds of the earth shall wail because of him ; even so, amen. I am Alpha and Omega, saith the Lord God, which is, and which was, and which is to come, the Almighty.

9 ——I John, who am your brother, and companion in the tribulation and kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying ; What thou seest, write in a book, and send it unto the seven churches, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.—And I turned to see the voice that spake with me ; and being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle ; his head and *his* hairs *were* white as white wool, *white* as snow ; and his eyes *were* as a flame of fire ; and his feet like unto fine brass, as if they burned in a furnace ; and his voice as

the sound of many waters ; and he had in his right hand seven stars ; and out of his mouth went a sharp two-edged sword ; and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead ; and he laid his right hand upon me, saying ; Fear not ; I am the first and the last, and he that liveth ; and I was dead, and behold, I am alive for evermore ; and have the keys of death and of hell. Write therefore the things which thou hast seen, and the things which are, and the things which shall be hereafter ; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches ; and the seven candlesticks are the seven churches.

Unto the angel of the church of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil ; and thou hast tried them which say they are apostles, and are not ; and hast found them liars ; and hast patience, and hast borne for my name's sake, and hast not laboured. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.—He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

And unto the angel of the church in Smyrna write ; These things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are*

10 the synagogue of Satan. Fear none of those things which thou shalt suffer ; behold, the devil shall cast *some* of you into prison, that ye may be tried ; and ye shall have tribulation ten days. Be thou faithful unto

11 death, and I will give thee a crown of life.——He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write ; These things saith he which hath the sharp sword with

13 two edges ; I know thy works, and where thou dwellest, *even* where Satan's seat *is* ; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was

14 slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also in like manner them that hold

16 the doctrine of the Nicolaitanes. Repent therefore ; or else I will come unto thee quickly, and will fight

17 against them with the sword of my mouth.——He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass ;

19 I know thy works, and charity, and faith, and service, and thy patience, and thy last works *to be* more than

20 the first. Notwithstanding, I have *somewhat* against thee, because thou sufferest thy wife Jezebel, which calleth herself a prophetess, and teacheth and seduceth my servants, to commit fornication, and to eat things

21 sacrificed unto idols. And I gave her space to repent,

22 and she will not repent of her fornication. Behold, I

will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her deeds, and I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts ; and I will give unto every one of you according to your works. But unto you I say, *even* unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, (as they speak :) I will put upon you none other burden ; but that which ye have *already*, hold fast till I come. — And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers, even as I received of my Father ; and I will give him the morning-star. He that hath an ear, let him hear what the Spirit saith unto the churches.

And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that were ready to die ; for I have not found thy works perfect before my God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which have not defiled their garments ; and they shall walk with me in white, for they are worthy. — He that overcometh, the same shall be clothed in white raiment : and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David ; he that openeth, and no man shutteth ; and shutteth, and no man openeth ; I

know thy works ; behold, I have set before thee an open door, which no man can shut ; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee ; because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. I come quickly ; hold that fast which thou hast, that no man take thy crown. — Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God, and *I will write upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church in Laodicea write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou art neither cold nor hot ; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest ; I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and eye-salve to anoint thine eyes, that thou mayest see. As many as I love, I rebuke and chasten ; be zealous therefore, and repent. Behold, I stand at the door, and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — To him that overcometh will I grant to sit with me in my throne, even as I also overcame,

and am set down with my Father in his throne. He 22  
that hath an ear, let him hear what the Spirit saith unto the churches.

After this I looked, and behold, a door *was* opened 4  
in heaven ; and the first voice, which I heard as it were  
of a trumpet talking with me, said ; Come up hither,  
and I will shew thee things which must be hereafter.  
And immediately I was in the Spirit ; and behold, a 2  
throne was set in heaven, and *one* sat on the throne ;  
and he that sat *was* to look upon like a jasper and a 3  
sardius ; and *there was* a rainbow round about the throne  
in sight like unto an emerald. And round about the 4  
throne *were* four and twenty seats ; and upon the seats  
*I saw* four and twenty elders sitting, clothed in white 5  
vestment, and on their heads crowns of gold. And out  
of the throne proceeded lightnings, and thunderings, 6  
and voices ; and *there were* seven lamps of fire burn-  
ing before the throne, which are the seven Spirits of  
God ; and before the throne *there was* as it were a sea 7  
of glass like unto crystal ; and in the midst of the throne,  
and round about the throne, *were* four beasts full of 8  
eyes before and behind. And the first beast *was* like  
a lion, and the second beast like a calf, and the third  
beast had the face of a man, and the fourth beast *was*  
like a flying eagle. And the four beasts had each of 9  
them six wings ; *and* they were full of eyes about and  
within ; and they rest not day and night, saying ; Holy,  
holy, holy, Lord God Almighty, which was, and is, and  
is to come. And when those beasts give glory, and hon- 10  
our, and thanks to him that sat on the throne, who liv-  
eth for ever and ever, the four and twenty elders fall  
down before him that sat on the throne, and worship  
him that liveth for ever and ever, and cast their crowns  
before the throne, saying ; Thou art worthy, O Lord, 11  
to receive glory, and honour, and power ; for thou hast  
created all things, and for thy pleasure they were, and  
were created.

And I saw in the right hand of him that sat on the 5  
throne a book written within and on the back side, seal-

2 ed with seven seals. And I saw a strong angel proclaiming with a loud voice ; Who is worthy to open the  
3 book, and to loose the seals thereof ? And no man in heaven, nor in earth, neither under the earth, was able  
4 to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the  
5 book, neither to look thereon. And one of the elders saith unto me ; Weep not ; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open  
6 the book, and the seven seals thereof.—And I beheld in the midst of the throne, and of the four beasts, and in the midst of the elders, a Lamb standing as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all  
7 the earth. And he came and took the book out of the  
8 right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which  
9 are the prayers of saints ; and they sung a new song, saying ; Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and  
10 tongue, and people, and nation, and hast made them unto our God kings and priests, and they shall reign  
11 on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands ; saying with a loud voice ; Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying ; Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said ; Amen ; and the elders fell down and worshipped.

And I saw when the Lamb opened one of the seven seals, and I heard, as it were the noise of thunder, one of the four beasts, saying ; Come and see. And I saw, and behold, a white horse, and he that sat on him had a bow ; and a crown was given unto him, and he went forth conquering, and to conquer.—And when he had opened the second seal, I heard the second beast say ; Come. And there went out another horse *that was* red ; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another ; and there was given unto him a great sword.—And when he had opened the third seal, I heard the third beast say ; Come and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say ; A measure of wheat for a penny ; and three measures of barley for a penny ; and *see* thou hurt not the oil and the wine.—And when he had opened the fourth seal, I heard the fourth beast say ; Come and see. And I looked, and behold, a pale horse, and his name that sat on him was Death ; and hell followed, with him ; and power was given unto him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.—And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held ; and they cried with a loud voice, saying ; How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And a white robe was given unto them, and it was said unto them, that they should rest yet for a season, until their fellow-servants also and their brethren, that should be killed as they *were*, should complete *the number*.—And I beheld when he had opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untime-

14 ly figs, when she is shaken of a mighty wind, and the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their 15 places ; and the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bondman, and every freeman hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks ; Fall on us, 16 and hide us from the face of him that sitteth on the 17 throne, and from the wrath of the Lamb ; for the great day of his wrath is come ; and who shall be able to stand ?

7 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, 2 nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God ; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the 3 sea, saying ; Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in 4 their foreheads. And I heard the number of them which were sealed, *and there were* sealed an hundred and forty and four thousand of all the tribes of the children of Israel ; of the tribe of Juda *were* sealed twelve thousand ; of the tribe of Reuben *were* sealed twelve thousand ; of the tribe of Gad *were* sealed twelve thousand ; of the tribe of Aser *were* sealed twelve thousand ; of the tribe of Neptahlim *were* sealed twelve thousand ; of the tribe of Manasses *were* sealed twelve thousand ; of the tribe of Simeon *were* sealed twelve thousand ; of the tribe of Levi *were* sealed twelve thousand ; of the tribe of Isachar *were* sealed twelve thousand ; of the tribe of Zabulon *were* sealed twelve thousand ; of the tribe of Joseph *were* sealed twelve thousand ; of the tribe of Benjamin *were* sealed twelve thousand.——  
 9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in

their hands ; and cried with a loud voice, saying ; Sal- 10  
vation to our God which sitteth upon the throne, and  
unto the Lamb. And all the angels stood round about 11  
the throne, and *about* the elders and the four beasts,  
and fell before the throne on their faces, and worship-  
ped God, saying ; Amen ; blessing, and glory, and wis- 12  
dom, and thanksgiving, and honour, and power, and  
might, *be* unto our God for ever and ever; amen. And 13  
one of the elders answered, saying unto me ; What are  
these which are arrayed in white robes, and whence 14  
came they ? And I said unto him ; My Lord, thou  
knowest. And he said to me ; These are they which 15  
came out of great tribulation, and have washed their  
robes, and made them white in the blood of the Lamb.  
Therefore are they before the throne of God, and serve 16  
him day and night in his temple ; and he that sitteth on  
the throne shall dwell among them. They shall hun- 17  
ger no more, neither thirst any more, neither shall the  
sun light on them, nor any heat ; for the Lamb which  
is in the midst of the throne shall feed them, and shall  
lead them unto living fountains of waters ; and God  
shall wipe away all tears from their eyes.

And when he had opened the seventh seal, there 8  
was silence in heaven about the space of half an hour.

— And I saw the seven angels which stood before 2  
God ; and to them were given seven trumpets. And 3  
another angel came, and stood at the altar, having a gold-  
en censer ; and there was given unto him much incense, that he should offer *it* with the prayers of all  
saints upon the golden altar which was before the throne. 4  
And the smoke of the incense, *which came* with the  
prayers of the saints, ascended up before God out of 5  
the angel's hand. And the angel took the censer, and  
filled it with fire of the altar, and cast *it* into the earth ;  
and there were voices, and thunderings, and lightnings, 6  
and an earthquake. And the seven angels which had  
the seven trumpets prepared themselves to sound.— 7  
The first sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth ;

and the third part of the earth was burnt up, and the third part of trees was burnt up, and all green grass was  
8 burnt up.—And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea ; and the third part of the sea became blood ;  
9 and the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships  
10 were destroyed.—And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and  
11 upon the fountains of the waters. And the name of the star is called Wormwood ; and the third part of the waters became wormwood ; and many men died of the  
12 waters, because they were made bitter.—And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and  
13 the night likewise. And I beheld, and heard an eagle flying through the midst of heaven, saying with a loud voice ; Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three  
9 angels, which are yet to sound !—And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless  
2 pit ; and he opened the bottomless pit. And there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power ;  
4 and it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but those men which have not the seal of God  
5 in their foreheads ; and to them it was given that they should not kill them, but that they should be tormented five months ; and their torment was as the torment of a  
6 scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it ; and shall

desire to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle ; and on their heads *were* as it were crowns of gold, and their faces *were* as the faces of men, and they had hair as the hair of women, and their teeth were as the *teeth* of lions, and they had breast-plates, as it were breast-plates of iron, and the sound of their wings *was* as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails ; and their power *was* to hurt men five months. They had a king over them, *which is* the angel of the bottomless pit ; whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. One wo is past ; *and* behold, there come two woes more hereafter.—And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet ; Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen *were* two hundred thousand thousand ; I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone ; and the heads of the horses *were* as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone. By these three plagues was the third part of men killed, by the fire, and the smoke, and the brimstone, which issued out of their mouths. For the power of the horses is in their mouth, and in their tails ; for their tails *were* like unto serpents, and had heads ; and with them they do hurt. And the rest of the men which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear,

21 nor walk ; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the sun, and his 2 feet as pillars of fire ; and he had in his hand a little book open ; and he set his right foot upon the sea, and 3 *his left foot* on the earth ; and cried with a loud voice, as *when* a lion roareth. And when he had cried, 4 seven thunders uttered their voices. And when the seven thunders had uttered *their voices*, I was about to write ; and I heard a voice from heaven saying ; Seal up those things which the seven thunders uttered, and 5 write them not. And the angel which I saw stand upon the sea, and upon the earth, lifted up his right hand to 6 heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should 7 be time no longer ; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to 8 his servants the prophets.—And the voice which I heard from heaven spake unto me again, and said ; Go, *and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the* 9 *earth.* And I went unto the angel, and desired him to give me the little book. And he said unto me ; Take *it*, and eat it up ; and it shall make thy belly bitter, but 10 it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey ; and as soon 11 as I had eaten it my belly was bitter. And he said unto me ; Thou must prophesy again before many peo- 11 ples, and nations, and tongues, and kings.—And there was given me a reed like unto a rod, *the voice* saying ; Rise, and measure the temple of God, and the altar 2 and them that worship therein ; but the court which is

without the temple, leave out, and measure it not, for it is given unto the Gentiles ; and the holy city shall they tread under foot forty *and* two months. And I 3 will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the Lord of the earth. And if any man will hurt them, 4 fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed. These have power to shut 5 heaven, that it rain not *in* the days of their prophecy ; and have power over the waters, to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, 6 the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead body *shall lie* in the 7 street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And they of the people, and kindreds, and tongues, and 8 nations, shall see their dead body three days and an half, and shall not suffer their dead bodies to be put in a grave. And they that dwell upon the earth shall 9 rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented 10 them that dwelt on the earth. And after three days 11 and an half the Spirit of life from God entered into them ; and they stood upon their feet, and great fear fell upon them which saw them. And they heard a 12 great voice from heaven, saying unto them ; Come up hither ; and they ascended up to heaven in a cloud ; and their enemies beheld them. And the same hour 13 was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand ; and the remnant were affrighted, and gave 14 glory to the God of heaven.—The second wo is past ; and behold, the third wo cometh quickly.

And the seventh angel sounded ; and there were 15

great voices in heaven, saying ; The kingdom of this world is become *the kingdom* of our Lord, and of his Christ, and he shall reign for ever and ever.—And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying ; We give thee thanks, O Lord God Almighty, which art and wast, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth.—

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of the testament of the Lord ; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

12 And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads ; and his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron ; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.—And there was war in heaven ; Michael and his angels fought against the dragon, and the dragon fought and his angels, and he prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan,

which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven ; Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night ; and they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them ; wo to the earth, and the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. — And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his seat, and great authority, and I saw one of his heads as it were wounded to death ; and his deadly wound was healed. And all the world wondered after the beast, and they worshipped the dragon, because he gave power unto

the beast, and they worshipped the beast, saying ; Who is like unto the beast ? and who is able to make war with him ? And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them ; and power was given him over all kindreds, and peoples, and tongues, and nations. And all that dwell upon the earth shall worship him, whose name was not written in the book of life of the Lamb that was slain, from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity ; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints. — And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him ; and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed ; and he doeth great wonders, so that *he maketh* fire come down from heaven on the earth, in the sight of men. And he deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead ; and that no man might buy or sell, save he that had the mark, the name of the beast, or the number of his name. Here is wisdom ; let him that hath understanding count the

number of the beast ; for it is the number of a man, and his number is six hundred threescore *and* six.

And I looked, and lo, the Lamb stood on the mount 14 Sion, and with him an hundred forty *and* four thousand, having his name and his Father's name written in their foreheads. And I heard a voice from heaven, 2 as the voice of many waters, and as the voice of a great thunder ; and the voice which I heard was as it were of harpers, harping with their harps. And they 3 sung a new song before the throne, and before the four beasts, and the elders ; and no man could learn that song but the hundred *and* forty *and* four thousand, 4 which were redeemed from the earth. These are they which were not defiled with women ; for they are virgins ; these are they which follow the Lamb whithersoever he goeth ; these were redeemed from among men, 5 *being* the first-fruits unto God and to the Lamb ; and in their mouth was found no lie ; for they are without fault. —— And I saw another angel fly in the midst 6 of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ; saying with a loud voice ; Fear God, and give glory to him, for the hour 7 of his judgment is come ; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying ; Babylon the great is fallen, is fallen ; because she made all nations drink of the wine of the wrath of her fornication. And another, a third angel, followed them, 8 saying with a loud voice ; If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand ; the same shall drink of the wine of the 9 wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the 10 smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth

12 the mark of his name. Here is the patience of the  
13 saints, that keep the commandments of God, and the  
14 faith of Jesus. And I heard a voice from heaven, say-  
ing ; Write ; Blessed *are* the dead, which die in the  
15 Lord from henceforth ; yea, saith the Spirit, that they  
may rest from their labours ; and their works do follow  
16 them.—And I looked, and behold, a white cloud,  
and upon the cloud *one* sat like unto the Son of man,  
having on his head a golden crown, and in his hand a  
17 sharp sickle. And another angel came out of the tem-  
ple, crying with a loud voice to him that sat on the  
cloud ; Thrust in thy sickle, and reap, for the time is  
18 come to reap, for the harvest of the earth is ripe. And  
he that sat on the cloud thrust in his sickle on the earth ;  
19 and the earth was reaped. And another angel came  
out of the temple which is in heaven, he also having a  
20 sharp sickle. And another angel came out from the  
altar, which had power over fire ; and cried with a loud  
cry to him that had the sharp sickle, saying ; Thrust in  
thy sharp sickle, and gather the clusters of the vine of  
21 the earth, for her grapes are fully ripe. And the an-  
gel thrust in his sickle into the earth, and gathered the  
vine of the earth, and cast *it* into the great wine-press  
22 of the wrath of God. And the wine-press was trod-  
den without the city, and blood came out of the wine-  
press, even unto the horse-bridles, by the space of a  
thousand *and* six hundred furlongs.

23 And I saw another sign in heaven, great and mar-  
vellous, seven angels, having the seven last plagues, for in  
24 them is filled up the wrath of God. And I saw as it  
were a sea of glass mingled with fire, and them that  
had gotten the victory over the beast, and over his im-  
age, and over the number of his name, stand on the sea  
25 of glass, having the harps of God. And they sing the  
song of Moses the servant of God, and the song of the  
Lamb, saying ; Great and marvellous *are* thy works,  
Lord God Almighty ; just and true *are* thy ways, thou  
26 King of the nations ; who shall not fear thee, O Lord,  
and glorify thy name ? for *thou* only *art* holy ; for all

nations shall come and worship before thee ; for thy judgments are made manifest.—And after that I looked, and the temple of the tabernacle of the testimony in heaven was opened ; and the seven angels, who had the seven plagues, came out of the temple, clothed in pure white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.—And I heard a great voice out of the temple, saying to the seven angels ; Go your ways, and pour out the seven vials of the wrath of God upon the earth.—And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.—And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man, and every living soul died in the sea.—And the third poured out his vial upon the rivers and fountains of waters ; and they became blood. And I heard the angel of the waters say ; Thou art righteous, which art, and wast, the holy one, because thou hast judged thus ; for they have shed the blood of saints and prophets, and thou hast given them blood to drink ; they are worthy. And I heard a voice from the altar say ; Even so, Lord God Almighty, true and righteous are thy judgments.—And the fourth poured out his vial upon the sun ; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues ; and they repented not to give him glory.—And the fifth poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores ;

12 and repented not of their deeds.—And the sixth poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of  
13 the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and  
14 out of the mouth of the false prophet ; (for they are the spirits of devils, working miracles;) which go forth unto the kings of the whole world, to gather them to  
15 the battle of that great day of God Almighty. (Behold, I come as a thief ; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his  
16 shame.) And he gathered them together into a place  
17 called in the Hebrew tongue Armagedon.—And the seventh poured out his vial upon the air ; and there came a great voice out of the temple of heaven, from the  
18 throne, saying ; It is done. And there were lightnings, and voices, and thunders, and there was a great earthquake, such as was not since men were upon the earth,  
19 so mighty an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell ; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the  
20 fierceness of his wrath ; and every island fled away, and  
21 the mountains were not found ; and there fell upon men a great hail out of heaven, *every stone* about the weight of a talent ; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.

17 And there came one of the seven angels which had the seven vials, and talked with me, saying ; Come hither ; I will shew unto thee the judgment of the great  
2 whore that sitteth upon many waters ; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the  
3 wine of her fornication. So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy,  
4 having seven heads and ten horns. And the woman

was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, and the filthiness of her fornication, and upon her forehead a name written ; MYSTERY ; BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration.——And the angel said unto me ; Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns. The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition ; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, yet will come. And here *is* the mind which liath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings ; five are fallen, one is, and the other is not yet come, and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and give their power and strength unto the beast. These shall make war with the Lamb ; and the Lamb shall overcome them, for he is Lord of lords, and King of kings ; and they that are with him *are* called, and chosen, and faithful. And he saith unto me ; The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God

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18 hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

18 And after these things I saw another angel come down from heaven, having great power ; and the earth 2 was lightened with his glory. And he cried with a strong voice, saying ; Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean 3 and hateful bird ; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the 4 abundance of her delicacies.—And I heard another voice from heaven, saying ; Come out of her, my people, that ye be not partakers of her sins, and that ye 5 receive not of her plagues ; for her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded, and double unto her double according to her works ; in the cup which 7 she hath filled, fill to her double ; how much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith in her heart ; I sit a queen, and am no widow, and shall see no sorrow ; 8 therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire ; for strong is the Lord God who hath judged 9 her.—And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail and lament for her, when they shall see the smoke 10 of her burning, standing afar off for the fear of her torment, saying ; Alas, alas, that great city ! Babylon, that mighty city ! for in one hour is thy judgment come. 11 And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any 12 more ; the merchandise of gold and silver, and precious stones and of pearls, and fine linen and purple, and

silk and scarlet ; and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble ; and cinnamon, and amomum, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep ; and horses, and chariots, and slaves ; and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are perished from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, and saying ; Alas, alas ! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ; for in one hour so great riches is come to nought. And every ship-master, and every one that voyageth to the place, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying ; What *city is* like unto this great city ? and they cast dust on their heads, and cried, weeping and wailing, saying ; Alas, alas ! that great city, wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate.—Rejoice over her, *thou* heaven, and *ye* saints and apostles and prophets, for God hath avenged you on her.—And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying ; Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft *he be*, shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee, and the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee ; for thy merchants were the great men of the earth, for by thy sorceries were all na-

24 tions deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon 19 the earth.—After these things I heard as it were a great voice of much people in heaven, saying; Alleluia; salvation, and glory, and power, *belong* to our 2 God; for true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood 3 of his servants at her hand. And again they said; Alleluia; and her smoke rose up for ever and ever. 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, say- 5 ing; Amen; alleluia. And a voice came out of the throne, saying; Praise our God, all ye his servants, 6 and ye that fear him, small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying; Alleluia; for the Lord our God 7 omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is 8 come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white. (For the fine linen is the righte- 9 ousness of saints.)—And he saith unto me; Write; Blessed *are* they which are called unto the marriage- supper of the Lamb. And he saith unto me; These 10 are the true sayings of God. And I fell at his feet to worship him; and he said unto me; See *thou do it* not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God. (For the testimony of Jesus is the spirit of prophecy.)

11 And I saw heaven opened, and behold, a white horse, and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and 12 make war; his eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written 13 that no man knew, but he himself; and he *was* clothed with a vesture dipped in blood; and his name is call- 14 ed; The Word of God. And the armies which were

in heaven followed him upon white horses, clothed in fine linen, white *and* clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written ; **KING OF KINGS, AND LORD OF LORDS.**—And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven ; Come, gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.—And I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and against his army. And the beast was taken, and the false prophet that was with him, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image ; these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth ; and all the fowls were filled with their flesh.—And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he may deceive the nations no more, till the thousand years be fulfilled ; and after that he must be loosed a little season.

And I saw thrones ; and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped

the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands ; and they  
5 lived, and reigned with Christ a thousand years ; but the rest of the dead lived not until the thousand years  
6 were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan  
8 shall be loosed out of his prison ; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom *is* as the sand of the sea.  
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city ; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet *are* ; and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away,  
12 and there was found no place for them. And I saw the dead, small and great, stand before the throne, and the books were opened ; and another book was opened, which *is* the *book* of life ; and the dead were judged out of those things which were written in the books,  
13 according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them ; and they were judged  
14 every man according to their works. And death and hell were cast into the lake of fire ; this is the second  
15 death. And whosoever was not found written in the book of life was cast into the lake of fire.

21 And I saw a new heaven and a new earth ; for the first heaven and the first earth were passed away, and  
2 there was no more sea. And I saw the holy city, new Jerusalem, coming down out of heaven, prepared of

God as a bride adorned for her husband. And I heard 3  
 a great voice out of heaven, saying ; Behold, the tab-  
 ernacle of God *is* with men, and he will dwell with  
 them, and they shall be his people, and God himself  
 shall be with them, *and be* their God ; and shall wipe 4  
 away all tears from their eyes, and there shall be no  
 more death, neither shall there be any more sorrow,  
 nor crying, nor pain ; for the former things are passed  
 away. And he that sat upon the throne said ; Behold, 5  
 I make all things new. And he said unto me ; Write ;  
 for these words are true and faithful. And he said 6  
 unto me ; It is done. I am Alpha and Omega, the  
 beginning and the end. I will give unto him that is  
 athirst of the fountain of the water of life freely ; he 7  
 that overcometh shall inherit these things, and I will be  
 his God, and he shall be my son. But the fearful, and  
 unbelieving, and the abominable, and murderers and 8  
 whoremongers, and sorcerers and idolaters, and all  
 liars, shall have their part in the lake which burneth  
 with fire and brimstone, which is the second death. 9  
 —And there came one of the seven angels, which  
 had the seven vials full of the seven last plagues, and  
 talked with me, saying ; Come hither, I will shew thee 10  
 the bride, the Lamb's wife. And he carried me away  
 in the spirit to a great and high mountain, and shewed  
 me that holy city, Jerusalem, descending out of heaven  
 from God, having the glory of God ; her light *was* like 11  
 unto a stone most precious, even like a jasper-stone  
 clear as crystal ; *and* had a wall great and high, *and* 12  
 had twelve gates, and at the gates twelve angels, and  
 names written thereon, which are *the names* of the  
 twelve tribes of the children of Israel. On the east, 13  
 three gates ; on the north, three gates ; on the south,  
 three gates ; on the west, three gates. And the wall 14  
 of the city had twelve foundations, and on them twelve  
 names of the twelve apostles of the Lamb. And he 15  
 that talked with me, had a measure, a golden reed, to  
 measure the city, and the gates thereof, and the wall  
 thereof. And the city lieth four-square, and the length 16

is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs ; the length, and 17 the breadth, and the height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, 18 of the angel. And the building of the wall of it was *of* jasper ; and the city *was* pure gold, like unto clear 19 glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones ; the first foundation *was* jasper ; the second, sapphire ; the third, 20 a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates *were* twelve pearls ; every 21 several gate was of one pearl. And the street of the 22 city *was* pure gold, as it were transparent glass. And I saw no temple therein ; for the Lord God Almighty 23 and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb *is* 24 the light thereof ; and the nations shall walk in the light of it. And the kings of the earth do bring their glory 25 and honour into it ; and the gates of it shall not be shut at all by day ; (for there shall be no night there;) 26 and they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it 27 any thing unclean, neither *whatsoever* worketh abomination, or *maketh* a lie ; but they which are written in 22 the Lamb's book of life. And he shewed me a river of water of life, clear as crystal, proceeding out of the 2 throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, 2 and yielded her fruit every month ; and the leaves of 2 the tree *were* for the healing of the nations. And there shall be no more curse ; but the throne of God and of 4 the Lamb shall be in it, and his servants shall serve him ; and they shall see his face, and his name *shall be*

in their foreheads. And there shall be no more night; neither need of candle, neither of light of the sun, for the Lord God will shine upon them; and they shall reign for ever and ever. 5

And he said unto me; These sayings *are* faithful and true; and the Lord God of the spirits of the prophets sent his angel to shew unto his servants the things which must shortly be done. And behold, I come quickly; blessed *is* he that keepeth the sayings of the prophecy of this book.—And I John heard and saw these things; and when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me; See *thou do it* 9 not; I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God. And he saith unto me; Seal not the sayings of the prophecy of this book; the time is at hand. He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him do righteousness still, and he that is holy, let him be holy still.—Behold, I come quickly, 12 and my reward *is* with me, to give every man according as his work shall be. I *am* Alpha and Omega, the first and the last, the beginning and the end.—Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.—I Jesus 16 have sent mine angel to testify unto you these things in the churches; I am the root and the offspring of David, *and* the bright morning star.—And the Spirit and the bride say; Come; and let him that heareth say; Come; and let him that is athirst come; whosoever will, let him take the water of life freely. 17

I testify unto every man that heareth the words of the prophecy of this book; If any man shall add unto them, God shall add unto him the plagues that are written in this book; and if any man shall take away from 19

the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written of in this book.——He which testifieth these things saith; Surely I come quickly. Amen, come Lord Jesus.

21 The grace of the Lord Jesus Christ *be* with all the saints.